ver Johnson, General Agent : a all ramittances are to be made, and all letters d relating to the pecuniary concerns of the

Trans. - \$2.50 per annum, payable in advance ; on of six m the expiration of state of the control of the contr

EXESTS making one square will be in-is for \$1.09. Other advertisements at

-The pecuniary concerns of the Liberator of the following gentlemen: FRANCIS

VOL. IX.

FOURTH.

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WM. LLOYD GARRISON, EDITOR.

TIGE OF OPPRESSION.

From the Lowell Courier.

ACHUSETTS ABOLITION SOCIETY. tress-It is not unlikely that most of your see already some knowledge of this society. yet deemed important at this juncture, that friends of the slave in this city, should un-

er thoroughly. setts Abolition Society was organized Mare than one hundred and fifty per-enty five different towns, enrolled their spot; since which, large additions have everal auxiliaries have been formed n of this society is, substantially, the con-American Anti-Slavery Society.

nich have led to this new organiza-y, these: The 'Massachusetts Anmarily, these: The 'Massachuseus Au-iety' had become so identified with for-arian matters, that many conscientious add not give it their support. The noold not give it their support. The no-ment theory, as it is called, had receiving, such indirect sanction, to say ociety, both at its annual and in that society, both at its annual and dings, that many of us felt compelled, as and order, to say nothing of religion, to There are comparatively, but a small por-secrety who have, as yet, embraced the overnment theory in full. But a large ty summathize with it, and with him ses it, and thus it is diffusing its poison-through the whole body. It has all the h Garrison and the Liberator can give owded upon the public with the determi-The enormities of this theory exceeded by slavery itself. Indeed, I slavery is to be preferred. For a

And this we have with a vengeance in overnment theory: are currison, to use his disgoes against 'all political, eivil, legal and total institutions'—against all parental audical institutions'—against all parental audical human governments are of the devil—and to the polis is a sin against God. With such great body of Massachusetts abolitionave no connection. Hence, (inasmuch as strennously advocated by some of the princes in the old society, and by the Liberator, virtually, its organ,) the necessity of a new

hen what is called the woman's rights queswhat is called the woman's rights ques-introduced and pushed forward in all the fithe old society. This question is a little ar than the other, and therefore it is put is however a part and parcel of the same entirely foreign to the objects of the anti-erprise. We are all in favor of women's thave been so ever since we can remember. are in favor of woman's rights, does we are in favor of woman's rights, does follow, that we must be in favor of having president or governor, or of having women and to take part in debating, vetting, acting, offices in public assemblies of men? the third of the control of the contr does it therefore follow that they the privileges and perform all the duties fave the free women of this commonwealth ands all their life time? and did even Mr. and it out till within the last eighteen months? if forward, and speak and vote and act and in public assemblies of men! And I have no such women in Lowell, to my

ige. I believe we have never furnished any delegates to any but female conventions. 
w Mr. Garrison and his friends pretend that not advocate the woman's rights' question, and man government theory, as abolitionists. introduce these matters into all our etings, and insist upon with so much hey know it grieves many of their dividing our ranks? Are our antiweetings the place to test and press these sen-Why are our opponents unwilling to organ-ies and conventions now, as we always have within the last eighteen months? And why sed of 'gagging the women,' and of the women,' because we see not necessity of any different plan of proceedings from which we have formerly pursued? If we gag the erly gagged them, for we outrison has formerly gagged them, for we he to take the course which he formerly purd which the British abolitionists always purtere the women acted so prominent a part in this emancipation. I challenge the world to any decementary evidence that women were ed forward in assemblies of men in Eng on and his friends are crowding then here! It seems to be the design of some men abslavery ranks, to undermine the foundations wy! 'Down with all laws and up with the wo-rems to be their motto, and more than their

the resolutions which we pass on political acagreements when we pass on pointed ac-aust now make exceptions in favor of those we it a sin to go to the polls, and yet they g up these things in anti-slavery meetings! includious pretences!! We wish for nothing er as it respects doctrines or measures. We aled with abolitionism as it was. It is to these we are opposed—and to which we are determined

just to say to the Lowell abolitionists that roposition now pending to make the Low-ery society auxiliary to the Massachusetts asvery society auxiliary to the Massachusetts as Society. The subject, pro and con, was distinct the considerable animation Wednesday eved the meeting was finally adjourned to next evening at 8 o'clock, at Mr. Thurston's church, is hoped that all those who love the cause of the slave more than the no-human government notions mu Lloyd Garrison, will be present and give their favor of separating the anti-slavery cause from all matters. Let none be absent who can possibly The crisis is important, and much is decond. The crisis is important—and much is depend-a our decision in this city. I have done and too much in this cause to be willing now to

ionists throughout the whole country, with Adoutionists throughout the whole country, with ception of the particular friends of Garrison and therator, are with us, and in favor of the new oration. The Emancipator, Friend of Man, Advo-of Freedom, Pennsylvania Freeman, Christian ess, Philanthropist, Voice of Freedom, Zion's liman, and the Christian Reflector—all ably condanti-slavery papers, are decidedly in favor of two organization. At a meeting of the anti-slaverists belonging to the N. England Conference M. E. Church, lately held at Lynn, Mass., strong M. E. Church, lately held at Lynn, Mass., strong thus were unanimously passed in favor of the spanization. A large number of brethren were at at this meeting. I mention this fact because have attributed the new society to orthodox influther the fact is, it is destined to have the influence sects and decomposed to have the influence sects and decomposed to the property of the fact is. all sects and denominations. It commends itself to erry man's conscience in the sight of God. I know he of a dozen members of the M. E. Church, in the kide state of Mass, that now adhere to Garrison and is Liberator. There may be more. Most of the lead-is in the new society are Congregationalists and Bap-ols; so I suppose the abolitionists in those churches glearally come up to the work. All sects and re-sisons and these of no religion are admitted who

an externity come up to the work. All sects and reignoss and those of no religion, are admitted, who
take to the principles of the constitution.

Two of Mr. Garrison's men were sent up from Bosto help us in our discussions last Wednesday eveting, and they will probably be present again next
Monday evening—but I trust the abolitionists of Lowell will show themselves to be good men and true?

O. SCOTT.

O. SCOTT. Aboution Fanaticism.—The following resolution, opted at the late annual meeting of the Ohio State all Slavery Society, shows to what madness men will driven, when mounted on the waves of frenzy and matietism.

lved, That every church which opposes the cause, is not a church of Christ, but a syna-

of Satan.'
wonder, when abolition intolerance and impiety to such high pitches as this, that the more dis-t, honest, and truly pious, feel called upon to raise voices against such an unreasonable, infatuated procriptive class of fanatics.—Rochester Repub.



OUR COUNTRY IS THE WORLD, OUR COUNTRYMEN ARE ALL MANKIND.

BOSTON, FRIDAY, JULY 26, 1839.

From the Massachusetts Abolitionist. PRINCIPLES, NOT MEN.

Principles, NOT Men.

Dear Brother Wright—Though it was not convenient for me to be present at the formation of the Massachusetts Abolition Society, yet I rejoice that such a society has been formed. There were thousands in Massachusetts who had determined to go no farther with the old society. That society is not what it was when we joined it, and we had no disposition to reform in the way that society has been reforming for some time past. If 'women's rights and 'the no-houman government theory' can free the slaves, others shall have the honor of making the experiment. We sail not under these colors, nor with men who make such matters leading considerations in their anti-slavery warfare. But we would not be misunderstood; as it is certain we have been misrepresented. We are as much in favor of women's rights as our opponents are. We are willing they should have all the rights which nature or nature's God has given them. But if we manifest an unwillingness to admit them to speak and vote and hold offices in public assemblies of men, why we are 'opposed to the women' 'Acc. &c. Have our opponents garged the women till within the last eighteen months? They now represent that we 'reject the help of women,' if we don't admit them to active membership in promiseuous public assemblies. Then has Garrison and his friends formerly rejected their help. This new doctrine of women's rights is a very recent thing. But British abolitionists reject the women? Never' They now represent that we 'reject the help of women, if we don't admit them to active membership in promiseuous public assemblies. Then has Garrison and his friends formerly rejected their help. This new doctrine of women's rights is a very recent thing. But the word of the women's rights is a very recent thing. But the word of the women's rights is a very recent thing the word of the women's rights and the proposed to the women's rights as our opponents are opposed to the women' we cast of the women' Acc. &c. Have our opponents are you have been united to a prop

stick close to Garrison, and you may find out what abolition means hereafter—but for one, I am satisfied. I shall go no further either with him or the old society. I did not become a disorganizer in becoming an abolitionist. Our principles and measures are the same now as when we joined the society—we have not left some beatly and the society—we have not left some beatly and the society—we have not left. our brethren; they have left us. We are us willin as ever to be united with them in the abolitionism of 1833 to 37. I know they say their women's rights and no-human-government notions are no part of abolitionism—that they do not do and say these thinge as abolitionists. Why then do they press these matters in anti-slavery meetings, and in anti-slavery papers? Why did they refuse to organize the late New Engof their brethren are opposed to such proceedings, and yet they insist—and forsooth, talk to us about conciliantion? We have no wish to conciliate those who would make abolition a pack horse to carry off all the dogmas they may precase the such process and the such process are the such process. Are they those who are units the stand on the old anti-slavery platform, or those who are sifting in other matters? They may bring forward what they please in anti-slavery meetings, and however offensive it may be to their brethren, they must conciliate and conciliate, and if they refuse to be loaded down with foreign matters, they are branded as

FMBRACE'—is the natural course of things. The bare enunciation of the no-haman-government theory should have filled every loyal subject of Christ with horror and disgust. (!!)

orror and disgust.(!!)

For expressing these sentiments I may get a place the refuge of oppression.' Be it so, I have well maidered the matter, and prepared for consequences!

I am, gentlemen, most respectfully, Your obedient server the properties of a new society in Factorian to the place of the place I rejoice in the formation of a new society in Essex Co. Let this plan be carried out in every part of the commonwealth, where a majority in the old socities have departed from original abolitionism.

Lowell, June 29, 1839. O SCOTT. P.S. The New England Conference has recently held its session in Lynn, Mass. About 125 of the ministers composing this body were from different parts of this state. The subject of the new organizaon was discussed in a full meeting of the abolitionists, omprising at least four-fifths of the whole number,) december of the continuous were unanimously adouted kind. comprising a least four-rinks of the whole furnier, j and resolutions were unanimously adopted highly ap-proving it. It is not known that there was a dissent-ing voice among abolitionists in the whole conference. Most of the abolition preachers belonging to the state,

Most of the abolition preachers belonging to the state, who had an opportunity, appended their names to the constitution of the Mass. Abolition Society. And the sentiment of the ministry is, so far as I know, with a very few exceptions, the sentiment of the membership throughout the State.

I believe also the same will be found true of most other Christian denominations. I doubt not, my brother, that you will find, as soon as there shall be time to speak, that the talent and moral worth of the State are with you. And so far from this movement being confined to a few, as Mr. Garrison intimates, he will probably see, within a twelve month, an army in will probably see, within a twelve month, an army in the leaves the pilorims, including farmers and inechanics, and men of all sects and professions, who will strip the anti-slavery cause of its recent encumbrances, and carry it forward to a glorious consummation! And we shall move the ladies too—i. e. Those of them who have shall move the ladies too—i. e. Those of them who have the ladies too—i. e. Those of them who have ill probably see, within a twelve month, an army in and men of all sects and professions, who will strip the anti-slavery cause of its recent encumbrances, and carry it forward to a glorious consummation! And we shall move the ladies too—i. e. Those of Them who have any sense or Frorriery (!!!) And there are many thou sould such in Massachuselts. As for those whose fine sensibilities lead them to wish to crowd themselves forward, and soud such in Massachusetts. As for those whose has easily littles lead them to wish to crowd themselves forward, and speak, and vote, and act, on committees, in conventions with men, why, we expect they will go for Garrison and the Librator of course? But by far the largest store of the anti-slavery momen of Massachusetts are disgusted with such proceedings. (!!)

From the Detroit Power of the such proceedings. (!!)

From the Detroit Post and Craftsman. TEMPEST IN A TEA-POT!

RONBURY, (Mass.) June 5, 1839.

Messers Roberts and Griswold:—Ere this reaches you, you will have learned that the celebrated meloderama, of 'A Tempest in a Tea pot,' or modern Abolitionism exfunctificated, was performed in Boston, a few weeks since. The principal performers were Rev. Messers. W. L. Garrison and A. A. Phelps; they are what we theatrical folks call stars. They were applauded from the pit, the boxes, and last not least, from the gallery, where most of their admirers congregate. The stock company's sustained well their parts, in the drama, but before the ribst account, and is sole manager, while Gartison remains at the 'old stand,' and announces an exitire new play, (by Arthur Tappan,) called the 'Lubly Rosy,' or 'Sambo in clover.' This he announces to be performed on the evening of the 4th proximo, for his

benefit. Phelps has himself written a play, in which he will appear as the principal actor, called 'Abolitionism as it is, or Garrison unmasked.' This, too, is an-

consequently to rise to some eminent station in the connects of the nation,—has, Samson like, became a prey to the Philistines. Alas, poor Yorick! If, Messrs. Editors, these beligerent parties continue as they have begun, there will not be left of them, in six months, more than is of the celebrated 'Kilkomy cats'. We, who have been quiet thookers on in Venice' have seen non of slavery in the West India is ands. But will any person pretend that they were ever admitted to active member ship in public conventions of men? Or that they were crowded forward and put on committees with men? And yet if we do not swallow this supremely ridiculous dogma, the hue and cry is raised that we 'gag the women,' and are 'opposed to the women? What is most surprising is that many of the readers of the Liberator should take such representations for facts and arguments!

Have the women of this country done nothing for the abolition of slavery till within a few months? And did not even the abolition eyes of Garrison see that the poor white women of this country were in slavery till lately? or, seeing, could he not pity and relieve? Perhaps the scales did not fall from his eyes on the woman question, till he made the wonderful discovery that all human governments were of the devit! Well, stick close to Garrison, and you may find out what but has been satisfied that the aboutton leaders exhib-ited rebid symptoms? No sooner was a man, metamor-phosed into an 'abolition spouter,' or 'tract distributer,' than he instantly became a complete mianthrope. No matter how amiable his temper and character—'Presto change,' and he was a demon! To me, gentlemen, it has been painful, in witnessing the devastation it has spread over our country; its baneful influence has been like a mill dam, destroying every thing where cre it went. It has desecrated the sanctuaries of the Lord, by its unhallowed influence; communities, and fami-lies even, have been set against each other, by these disturbers of the public peace.

But their story is told, their race is run, and mangre

the satellites of Garrison and Phelps, (par nobile fra-trum,) who are now on the scent, they will, when they come to be sane and entirely rid of their hallucination, why did they refuse to organize the late New England Convention as all previous conventions had been organized, with the exception of the one held a year ago! Why do they force the woman's rights' question in all recent anti slavery meetings? It seems from their tenacity and zeal that this is a very important part of their abolitionism. They know that a large portion of their brethren are opposed to such proceedings, and yet they insist—and forsooth, talk to us about conciliawhile I award to them such liberty, I do not acknowledge their right of dictating to me, or mine, as our offrequency, mon medicinent, as well as our notions of of good order, who wishes well to society mark larger slaves also, that these fanatics have run their pates against a block. And however grating it may be to be ears of any, to hear the epithets bandied about by these belligerent parties towards each other, none but conciliate and conciliate, and if they refuse to be loaded down with foreign matters, they are branded as 'plotters,' 'schismatics,' 'exclusives,' 'opposers of the women,' &c. And there must be also, in all anti-slavery meetings where resolutions are passed on political action, a sympathy towards the no-human-government theory. We may not pass now such resolutions as we used to agree in. We must make exceptions, (however small the minority,) in favor of those who believe it a sin to go to the polls—and yet they don't bring these things into anti-slavery meetings—they are no part of their abolitionism! What ridiculous pretences!!

I have no confidence in the present anti-slavery movements and measures of Wm. Lloyd Garrison, and his particular party, as a remedy for slavery; for he destroys with one hand what he builds up mith the other. His doctrine that all political action is sin, and that all human governments are of the devil, is enough to destroy all the moral influence which he can exert against slavery. It were well if he had no partizans in these disorganizing and destructive speculations—and still better if none but such as embrace his views, sympathised with him! For those who now sympathise with him who can openly avow his determination to go against 'all political, legal, civil and ecclesiastical institutions,' may find to their sorrow, hereafter, where their sympathy has led them! To 'first endure, then privy, then FMBRACE'—is the natural course of things. The bare enunciation of the no-haman-government theory should have filled every loyal subject of Christ with horror and disgust.(!!)

For expressing these sentiments I may get a place

I am, gentlemen, most respectfully, these beligerent parties towards each other, none but will award to them characters for truth. Never did I hear more truths, in a short space, than while hearing these parties beat each other. The worst of motives was respectively ascribed to each other in turn. Myself and many others would involuntarily respond

A CHRONICLER. Colonization. The will of Captain Ross, of Jefferson county, Mississippi, and that of his daughter, Mrs. Reed, containing a bequest of \$200,000, provides for the removal of three hundred slaves to Liberia, and their settlement there. The remainder of the bequest, by the will of the testators, is to be spent in the establishment and endowment of a seminary of learning at Liberia. This practices the refers in Liberia. This munificent bequest cannot, therefore, in any other shape effect the means of the Colonization Society, and it is even doubtful whether the benign intentions of the testators will be fully realized in the result, for the abolitionists propose sending a ship to Liberia to induce these slaves, and as many more of the colonists as will join them, to return—passage free. We only hope, if they shall succeed in enticing these colonists away by their false promises of equality, that as many of their own number will be sent there to supply their places. And yet what could an infant colony do with three hundred abolitionists in its bosom! They even here excite mobs and set the laws at defiance: they would there produce a moral bedlam, Liberia. This munificent bequest cannot, therefore, in ance ; they would there produce a moral bedlam,

At which the dead might quake, And closer wrap the shroud. Ch. Statesman

ABOLITION .- Among the resolutions recently passed

And yet, to our utter amazement, we find among the members of this convention many who are clergymen. We commend them to the following passage of Scripture, which they can use as a text for a special sermon, in vindication of their deportment. They will find it in the thirteenth chapter of Paul's epistle to the Romans:—Let every soul be subject unto the higher powers. For there is no power but of God: the powers that he are ordained of God. Whoseever, therefore, resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation.—Ib.

The editor of the Liberator, and those who go with him, are perfectly aware of this, and are consequently making every effort to save their cause from such a profanation. But we hope they will fail in their conservative measures; and that their cause, with all its religious frenzy and frantic follies, will be brought to the ballotbox. We shall do our utmost to provoke them onward in this suicidal measure—believing, as we do, that their schemes are fraught only with calamites to the slave. As if some strange fatality attended them, every effort they have made has only had the effect to reader the objects at which they aim, the less at tainable. They tell us indeed that the patient must be made sicker before their physic can take effect:—yes, but if the patient die in the meantime, the nostrum can be of hutle avail.—Ib.

A Sign. The History of African Colonization, from the pen of the Hon. S. Wilkeson, is every where demanded. Men begin to look into this subject now with that sincerity and earnestness of purpose which usually precede action. They find from this History that?

The exercise upon this subject—that you would be hande public,—and that, of course, you would answer them as one who willing, in view of the fitness, might I not add justice, of it, that your answer should be made public,—and that, of course, you would answer them as one who would see and feel the bearing of his answer upon the well-being of the inheritance of Christ in his saints whom he has purchase with his blood.

The first inquiry which I wish to make is, respecting the duty, in this matter, of private or lay members in the day, in this matter, of private or lay members in the day, in this matter, of private or lay members in the day, in this matter, of private or lay members in the day, in this matter, of private or lay members in the day, in this matter, of private or lay members in the day, in this matter, of private or lay members in the day, in this matter, of private or lay members in the day, in this matter, of private or lay mem

that sincerity and earnestness of purpose which usually precede action. They find from this History that, after all, no colonies in ancient or modern times have been established at so little expense of treasure and blood, as those which the friends of the slave and humanical states. Iney and too, that the establishment of these colonies furnishes the only hope of putting an end to the slave-trade, and introducing the influences of civilization and christianity into that savage land. The abolitionist, it is true, would destroy these colonies and extinguish these humanising influences, but his mercies are cruel .- Ibid.

## THE LIBERATOR.

CLERICAL ARROGANCE REBUKED.

There is no surer indication of the rapid progress of nward march; and no better proof of its salutary inluence, than the fact, that it is constantly making new levelopements of clerical ambition, arrogance and hythan to be under the guidance of a blind and selfish ministry, who will neither speak the truth themselves, nor for the prosperity of Zion. I am, Sir, &c. suffer it to be spoken by others when it is in their power to prevent it; and hence, to break the spell and reveal the hidden corruptions of such a ministry, is to confer an incalculable benefit upon society. We say nothing here to disparage the ministerial office, but we affirm that a large proportion of the clergy of this country, by their conduct in regard to the slavery North. Various engagements have prevented a recurquestion, have proved themselves utterly unfit for the rence to it till now. only stonicy refused to obey God by pleading the cause. Those views are unchanged, except that the convictions, then expressed, of the evils, moral and political, of slavery, and of the duty, practicability and expediency of the duty, practicability and expediency of immediate emancipation, have been confirmed and settled by time and longer study of the subject. I am not a member of any Abolition Society, and may occupations have not admitted of any such active influence in behalf of the slave as I should have felt it would and my rejylege, in other circumstances.

But we took up our pen, not to write an essay, but to call the attention of our readers to the following correspondence. We ask them to note especially the arrogant assumptions of clerical power and authority by the publication referred to has been their principal. by the Rev. Zenas Bliss, and then to say whether the source of information. influence of such men. Is it worth while to waste influence of such men. Is it worth while to waste our money by sending books and papers to such men, when there are hundreds of farmers and mechanics in the land, who will rejoice to read them, and to whom they would do incalculable good? Let others labor, if could not have entire sympathy. Their subsequent course has confirmed the judgment of their character which I then intimated; and as I have never expressed they will, in the vain hope of enlisting these proud, haughty and stony hearted Pharisees. 'Lo! we turn myself as implicated in their errors, or responsi the gentiles!' to the 'common people,' as they are their measures.

Still less do I consider myself responsible for all, or Still less do I consider myself responsible for all, or still less do I consider myself responsible for all, or still less do I consider myself responsible for all, or still less do I consider myself responsible for all, or still less do I consider myself responsible for all, or still less do I consider myself responsible for all, or still less do I consider myself responsible for all, or still less do I consider myself responsible for all, or still less do I consider myself responsible for all, or still less do I consider myself responsible for all, or still less do I consider myself responsible for all, or still less do I consider myself responsible for all, or still less do I consider myself responsible for all or still less do I consider myself responsi still less do I consider myself responsible for all, or any of the irregularities which may have sprung up in such, through God, is our hope. The letter of President Lord exhibits a degree of moral courage, ministerial fidelity, and independence, which have raised him very high in our estimation. Perhaps, it has no better acquainted with isome leaders of the irregularities which may have sprung up in society, far or near, really or apprently connected with the anti-slavery reformation. I am an abolitionate the corresponding obligation of all men to attempt the immediate and entire removal of it, according to their best judgment, and in such modes of action as if he were better acquainted with 'some leaders of abolition,' he would entertain a more favorable opinion of them. But that is a small matter. His prejudices are very easily accounted for without any impacts.

From the Vermont Chronicle.

Mr. TRACY, -- From the perusal of the enclosed let-After TRACY,—From the perusain of the enclosed let-ters, you will perceive that their original design was that of publication. After receiving the letter from Dr. Lord, I hesitated about the propriety of publishing them, as it appears to me very questionable whether the interests of the churches would be thus at all prothe interests of the churches would be thus at all promoted. It was in confidence of a different answer, and such as I supposed a sober and considerate abolitionist might give, that I first formed the design that these letters exhibit. The end I had in view, and the quieting and restraining influence which I sought for, will not be attained by the publication of the present communication. But on the other hand, I have hesitated to assume the office of censor; for while the author of the letter must bear the responsibility, he also must judge of that which will be safe and useful for men at the present time. I would not seem to withnen at the present time. I would not seem to with-hold a publication because different from my sentiwhen, had it been agreeable to them, I should have regarded its diffusion proper and useful. Z. B.

LETTER I. QUECHEE, (Vt.) April 16, 1839.

To Rev. Nathan Lord, D. D., President, &c.
RESPECTED SIR:—I take the liberty of addressing to

The editor of the Liberator, and those who go with | soher inquires upon this subject-that you would be

THE LEADERS OF GOD'S PEOPLE?

The second inquiry which I wish to make may include men in all conditions of life. Have itinerate laybeen established at so little expense of treasure and blood, as those which the friends of the slave and humanity have recently planted on the African coast. They find too, that the establishment of these colonies furnishes the only hope of putting an end to the slave. It is true, would destroy these colonies and christianity into that savage land. The abolitionist, it is true, would destroy these colonies and extin
ist, it is true, would destroy these colonies and extin
first(!) respective the wants of his people? Is not be firs(!) respecting the wants of his people? Is not he to be the judge(!) what will be an assistant and what an adversary to himself, in his labors for the souls of men? Is it to be considered a merit to thrust this thing into all the churches, let the pastor's views and feel ings be as they may—the greater merit, and deserving the more praise, to stir this matter, because the pastor laments its introduction, as that which must almost entirely, for a season at least, frustrate his own labors? The sum of their doctrine on this point seems by that we are least scientifications. abolitionism than the desperate efforts of the time-serv-ng, popularity-hunting portion of the clergy to stay its the subject, (!) but they have a right to forbid, and effi

ciently prevent all others from letting it alone.

These considerations, respected Sir, I have ventured to submit to you, trusting my justification in the thing poerisy. No greater misfortune can befal a people to your own deep interest in all affecting the prosper

ZENAS BLISS

LETTER II.

DARTMOUTH COLLEGE, May 30 1839. REV. Z. Bliss: - Dear Sir, - Yours of the 16 of April was received as I was setting out on a journey to the

question, have proved themselves utterly unfit for the station they occupy, and unworthy of the confidence of the community. We allude to those who have not only stoutly refused to obey God by pleading the cause Those views are unchanged, except that the convictions of the confidence of the community. We allude to those who have not only stoutly refused to obey God by pleading the cause Those views are unchanged, except that the convictions of the confidence of the community.

I do not retain in my possession a copy of that pub

of them. But that is a small matter. His prepares are very easily accounted for, without any impeachment of his motives, while his letter as a whole is so excellent as to put minor defects into the shade. We have underscored some of the most significant parts of Mr. Bliss's letters.—1.

I am no more concerned with the Iolhes of any individuals or parties of the one, than those of any individuals or p

or fall to their own masters.

Thus far in general, in answer to your letter. Your particular inquiries, as to what measures, under the name of abolitionism, I am willing to sanction, I find it extremely difficult to answer. I want a specific case before me. It were not a little hazardous to approve or condemn the conduct of individuals, or classes, in or condemn the conduct of individuals, or classes, in or out of the church, in relation to this subject, without a knowledge of the facts. You appear to have been molested by anti-slavery movements in your congregation, or vicinity. I cannot undertake to speak of them, one way or another. I would not sanction or disallow measures, in general, because they happened to be of this side, or that; nor say aught that the the dusting for a decisive beginning more given ques-

pened to be of this side, or that; nor say aught that should admit of a decisive bearing upon a given question, moral or prudential, without an opportunity of impartial investigation.

I feel, however, more at liberty to speak in regard to a principle, which, if I understand your inquiries, runs through them all; viz. the paramount authority of pastors, within the limits of their respective churches and congregations, over all other persons, lay-members, preachers, lecturers, &c., who would seek to enlighten the community on topics which are claimed to belong to the sphere of pastoral instruction. That principle, highly as I respect and love many of these brethren in the ministry, who have, of late, privately,

Queens, (Vt.) April 16, 1899.

To Rev. Nathan Lord, D. D., President, &c.

Respectan Six:—I take the liberty of addressing to you a line respecting you a view of abolitionism, or what, under that name, you are willing to sanction. I have no excuse for this but the practical interest of the churches, which I think are manifestly involved in it. I live and abor as a minister of the gospel, within the sphere of your influence, and my heart is assured that you have no willingness that your name or influence be used to uphold any doctrine or urge forward any course of conduct, at war with the best interests of the Good onduct, at war with the best interests of the Good onduct, at war with the best interests of the Good onduct, at war with the best interests of the order and peace of his churches, no less than of the hamility and unoustentations graces of his members.

Respected Sir, I find it a fact, that men are taking courses theeply involving the bests taterests and the operationed whether they assume the whole upon their own responsibility and certainty of personal duty, they on according to the churches, and they presonal duty, they uphold themselves by reference to men like yourself, who are reputed abolitonists in the churches, and whose wisdom, and whose Christian character, they regard as authority enough—authority not only respecting all sentiments thus named, but paramount respecting action, to that of pastors in their own spheres. It is thus they cover abolition measures from censure in all places and under any conditions, and finally respecting and sentences and the churches, and advised the presence of the conditionists, and in the churches, and advised the conditionists, and in the churches, and advised the conditionists, and in the churches and the c

AGENTS.

Varmony-John Bement, Woonsteek.

Manachusetta-C. Whipple, Nemburynopt; Jeac Stearin, Manached; Luther Boutell Groton; B. F. Newball, Songue, R. Whiter, Richtburg; J. T. Everatt, Frinceton; J. Church, Springfield; W. & S. B. Ives, Salem; Benry Hammond, Dudley; Daniel G. Holmes, Lowell; Jossia Y. Manshall, Darchester and vicinity Bichard C. French, Full River; Wm. Henderson, Hamorer; Win, Carrothers, Amesbury, Miller; Isana Austin, Naturcket; Elisa Bichards, Neymouth; Thos. J. Baker, Woscosler; Wm. C. Stone, Waterboars; Annie Bersee, Centrectile: "Israel Perkins. Lync, Bigha Bild, Teasten; John Bailey, New-Bedford; F. Palmer, South Weymouth.

Rivone Islands—William Adams, Paustucket; Elias Smith, Providence.

ortidence.
CONNECTION: Geo. W. Benson, Brooklyn; S. S. Cowles, artford; Thos Kinne, Jr. Associch.
New-York.—J. P. Bishop and Daniel Judson, Utica; Charles Morton, Albany; S. W. Benedict and Thomas Van Rameslaer, Y. City; Jumes C. Fuller, Skancateice; John H. Barker, etc.

PENNSYLVANIA- H. C. Howell, Alleghany; J. B. Vashon, Pittsburg; M. Freston, West Grove; Joseph Fulton, Jr. Swan; Inomas Pear, Enterprise; T. Hambleton, Russelfelle; B. Kent, indices: Bridge; John Cox, Homorien; Rev Charles A. Boyd,

Andrew's Hrugs; C.
Deirie, Erie Co.
Osto-James Boyte and Wm, M Johnson, Cincinnati; C.
Osto-James Boyte and Wm, M Johnson, Cincinnati; C.
Oleutt, Medina; Dr. J. Harvey, Harreysburg; Abner G. Khik,
Barryrille; Wm Hills, Oberlin: James Austin, Almater; Lot
Holmes, New Lishan; Joseph A Dugdale, Corterille.

NO. 30.

ISAAC KNAPP, PRINTER.

That in times when the right of petition is denied in our national councils, and the ungodly rabble is joined with more 'respectable' portions of society in preventing discussion on many subjects deeply affecting the public welfare, such principles should be propounded and maintained by ministers of Jesus Christ, and acquiesced in to any considerable extent, I regard as a more unfavorable indication in respect to the progress of civil and religious liberty than any other in the history of our times. It is the more to be regretted as an additional evidence of the enfechled condition of Christianity in our country when the power of conventions and of synodical enactments is thought necessary in aid of the simple truths and institutions of religion. Such a resort has always been characteristic of a period when the churches have been perverted by a sensual philosophy, and the ministry has been crippled by accommodation to the schemes of commercial cupidity and political corruption.

These brethren must have read the history of Christianity to little purpose, and have reflected very inadequately upon the present tendencies of society, if they

These brethren must have read its instory of constituinty to little purpose, and have reflected very inadequately upon the present tendencies of society, if they could suppose that such a demonstration would have any other material effect than to awaken suspicion of their own soundness and benevolence, and to diminish their influence otherwise salutary upon the masses of awakened and aspiring minds. They should have learned that food has cutristed the secrets of wisdom awakened and aspiring minds. They should have learned that God has entrusted the secrets of wisdom learned that God has entrusted the secrets of wisdom in no privileged orders; and that light is a rare and subtle essence that may penetrate as well the crevices of a cabin as the casements of a palace. They should have remarked the rule of Divine Providence by which in every period of awakening intelligence and freedom, God has exalted himself by the use of comparatively foolike and ill results in the property of the comparatively foolike and ill results in the property of the comparatively foolike and ill results in the property of the comparatively foolike and ill results in the property of the comparatively foolike and ill results in the comparatively foolike and ill results in the comparatively foolike and ill results in the comparative of the comparatively foolike and ill results in the comparative of the compara

by which in every period of awakening intelligence and freedom, God has exalted himself by the use of comparatively feeble and ill-reputed instruments, and bringing to nought the understanding of the prudent. You will do me the justice not to infer from these observations that I would countenance every professed reformer who should propose himself, in that character, to the community, or apologize for any violations of the proprieties of Christian intercourse, or the decencies and charities of common life. I do not hold myself obliged to hear or read every thing that other men may see fit to speak or publish, and no man may claim patronage or protection from me in any line of conduct that my judgment shall disapprove, however in other respects we may be of a similar persuasion. In respect to many of the exciting occasions of these times, the question with me is not what I shall do, but what I shall refrain from doing. I shall not give my influence to what I believe, on the whole, to be erroneous or injurious. At the same time I should not set up my judgment with any show of authority over others, who neither by the laws of the land, nor any principles of Christianity are made accountable to me for their opinions or their measures. I shall take care of my own province according to the rules appropriate to the relations in which the Divine Providence has placed me. I should not transcend that natural limit to assume the keeping of the public conveience or placed me. I should not transcend that natural limit to assume the keeping of the public conscience, or prescribe rules for the conduct of other men's affairs. If in this course I meet embarrassments I hold them incidental to an imperfect condition of society, and incidental to an imperfect condition of society, and use them to correct my judgment and enlarge my charity. I am not answerable for oppositions and disruptions of feilowship which are the effect of honest disagreements, and not the result of condicts provoked by my own imprudent jealousies and unwarrantable assumptions. I shall at least be saved from the disquietude of self-reproach, when I have not set up my own wisdom as the standard of the public morality no convered a barriers that extended the control of the public morality. nor opposed a barrier to the natural progress of

opinion.

In respect to your suggestion of the propriety of publishing my opinions, I beg to say that while I have publishing my opinions. I beg to say that while I have no desire to conceal them, but rather should regret not to be understood, and that my sentiments should not exert any influence that might reasonably belong to present out the same time I do not feel that there is is my errand to engage in the public strile. Any use, however, that you may please to make of this letter, in its present form, among those who would care enough about me or my opinions to attend to what I have written, I should by no means refuse.

I am, dear sir,
Very respectfully and truly,
Yours, &c. N. LORD.

LETTER III.

QUECHEE, (Vt.) June 3, 1839.

To Rev. Nathan Lord, D. D., President Dart. Coll. RESPECTED SIR:—I have carefully perused your let-ter in answer to inquiries which I took the liberty to make respecting your views of abolitionism, and the authority needful (!!) for those who would agitate the with reply, that you do not think it necessary to vindicate your conduct, or hold yourself repsonsible for all the evils upon this, or any other subject which may have arisen from evil or simple minded men. Certainly this reply is just, unless it be that manifest evils are thus growing up apparently under your sanction—evils involving those who are, in some sense, co-workers tweethear the support of these ways in the sense cares which evils involving those who are, in some sense, co-work-ers together with yourself in the same cause, which ought to have been foreseen and guarded against by one holding the high places of wisdom, and entrusted with relations and responsibilities so important. We all claim, in general, this freedom which you claim, and hold ourselves accountable only for what we are and what we do. You were not called upon for vindiand what me do. You were not called upon for vindication. An expression of your sentiments upon several points was requested, believing that they would
be of a sober cast, and calculated to benefit some who
keep themselves in countenance, in their agitating
movements, by reference to the names of good and
great men. My object was to induce you, for the sake
of the prosperity and the peace of the churches, to present before them a strict determination of general principles. It was not for advice in any particular case of
difficulty, nor from vexations peculiar to my own
sphere of labor. My own people have been comparaively quiet and contreous; at least I have no griefs
upon this subject which I feel disposed to complain of,
in public or in private. Nor was it my aim to defend
the privileges of the ministry. They have no privileges which are not comprised in the well-being of
their charges. I inquire for principles which may be
a light to men, in the relations in which God has
placed them,—by which the duties of the humble and
conscientious man may be made apparent, and the

placed them,—by which the duties of the humble and conscientious man may be made apparent, and the ways of the presumptuous not mistaken for them.

And now permit me to say, that I have been disappointed in your answer. And I could wish that you would again lay the questions which were put to you, and the answers returned, side by side, and say whether in fact they were answered at all. The language of that letter, as intended to elicit rather than express the truth, may have been somewhat strong, and too much in the tone of an age now held in little repute, and the piety of which savored too deeply of true humitity, (!') for the 'go-ahead' maxims of many in our day. But, piety of which savored too deeply of true humility, (??) for the 'go-shead' maxims of many in our day. But, Sir, upon careful reexamination, I no not find that it contains the doctrine imputed to it, or inquiries at all respecting the rights and proper pretensions of the clergy; but concerning the duties of others. I am tired of this present sickly preponderance of the notion of rights. I grieve for the influence of it upon our churches and our land, and would rather direct the attention of all to duties, and to an honest and humble determination of their own. The general principle that the ministry are not the sole conservators and guardians of truth and religion, I should as freely acknowledge as any one. And thus I doubt not that there are limits to every man's obligation to follow the instruction and guidance of his Pastor, in doctrine and in conduct. To determine where these limits are, and where the injunction to follow the Pastor as he follows. Christ has no further application, is the difficulty, and the very thing aimed at in those inquiries. But if in so decidedly rejecting the authority of Pastors to ruide the inquiries, discussions, and moral movements of people, you would imply that there is no real obligation to follow the people, you would imply that there is no real obligation to follow a kind of social courtesy in favor of it. I do dissent from the doctrine as one true in no age, and illustis and restraints. (?!)

There are, I apprehend, solemn obligations involved in the very relation of Pastor and on the case of the mercy of mere caprice, and a mercy of mere caprice, and a mercy of mere caprice, and a mercy of mere caprice, and an indom among men,—obligations not be proved in the defend these obligations, not in or to screen and defend these obligations, not in or to screen

ad considerate.

That many do in fact give it this great importance, and make other duties light before it, and that the prevalent tendency is to this, is to me very apparent. Men say, as you have said, and with a more unqualified meaning: '4 am as truly for abolitionism as for Christianity;' and they deem themselves bound to regard as little the minister who opposes the other. Such gard as little the minister who opposes the one as a minister of Juggernaut who opposes the other. Such men are among us. I have heard their words. And when they go into the sphere of a Pastor's labors and materially injure his usefulness by interrupting the quiet course of his labors in the gospel, (?) I ask if no moral obligation is violated; and if there is no risk of presumption in it, because perhaps he may know as smach as the pastor, or light 'penetrate as well the crevices of a cabin as the casements of a palace'? To lay as strong a restraint as this upon the would-be illuminators of the public mind, it is not necessary to assume any unwarrantable prerogatives for the leaders of God's people.—no greater, surely, and no more ers of God's people,—no greater, surely, and no more humbling and subduing to the pride of the heart, than may be fairly deduced from n sober consideration of the first constitution of the church under the Jewish theocracy;—if we are to learn any thing from that but to despise it, and to magnify, by odious compari-son, the light and limitless freedom of Christians and

philanthropists now.

I say, such is the prevalent tendency, to cast off the sober and quiet Christian obligations, to be great abo-litionists, and thus, breaking down all barriers from the more stable part of community, carry the matter by a rash and passionate agitation. The question has in some degree become this: If measures are to be devised for the liberation of the slave, shall it be done by minds well disciplined, (!) or by those manifestly unfat-ted for the task, (!) but who, in self confidence and as though above all moral restraints, will drive their plans and make them take effect through the whole fabric of the community! Such men as J. P. Miller, without either the sober wisdom or moral consistency fitting them for safe guides (\*) to any, carry this disorganizing and headlong spirit (\*) wherever they go. And in it all they use the force of the character of men like yourself,—who perhaps are not and would not willingly be members of any abolition society, but still bear the name which to most minds at least implies membership in full. for its bould be remembered that Aborrowship in the formula for the programment of the formula for the formula for its should be remembered that Aborrowship in the formula for its should be remembered that Aborrowship in the formula for its should be remembered that Aborrowship in the formula for its should be remembered that Aborrowship in the formula for its should be remembered that Aborrowship in the formula for its should be remembered that Aborrowship in the formula for its should be remembered that Aborrowship in the formula for its should be remembered that Aborrowship in the formula for its should be remembered that Aborrowship is should be remembered to the formula for the formula for its should be remembered that Aborrowship is should be remembered bership in full; for it should be remembered that Abolitionist and Abolitionism have long since become technical terms, defined only by the existing state of things in our country. And he who declares himself an Abolitionist, meaning by it only what he himself pleases to consider the proper force of the term, either numbers, or inadventure size, a false part, and in pleases to consider the proper force of the term, either purposely or inadvertently acts a false part, and in saying truth by the letter actually conveys falsehood both to the minds and passions of men. A thoughtful man should know this, and estimate his responsibilities accordingly. The fact is visible in the use made of names by such leading Abolitionists as have been alluded to. The very tone with which they declare from house to beuse that 'President Lord is an abolitionist,' shows the double use which they would make of it. First they would secure an authority of abolitionist,' shows the double use which they would make of it. First, they would secure an authority of wisdom and religious principle not their own; and next, magnify their own importance by representing him as a sort of underling in the work. 'We, we have Dr. Lord.' Surely there is a vanity that... each worked any restraint but its own wisdom and will. I know that these quotations from the current misdom sound vulgar; but they are true, and needful perhaps as illustrations of the way in which light is at present as illustrations of the way in which light is at presen as illustrations of the way in which light is at present to be disseminated and find entrance into the dwellings of the lew as well as the high. 'Yes, yes,' they proceed, 'they are abolitionists at Hanover. Dr. Lord is decided; but then we got the chickens all away first, and then they followed.' And this is the way in which they expect to lead the pastors to wisdom, and this the way that light and wisdom are to be established. The wayth the recorders to be established. d. The youth, the people are to be taught that they are constituted of heaven, or may be self-constituted as leaders, and to boast that they are the weak things of this world which are to overcome the mighty. Humility is certainly of more worth to the soul than knowledge; surely of more than honor or power. Repolitical freedom are not the same thing the adequate measure of the other.

It has appeared to me also, dear sir, that some things in your communication would have come with better

grace from one who advocated the freedom of the popular will, against the restraints of wisdom, reflec-tion, and established order. The term 'spiritual court' has, indeed, an odious force, and appeals pow-erfully to the passions of many at this day; but I could not feel its just application to any thing for which sober minded men will now contend, or any thing found by fair interpretation in my letter. I ask not that any one should borrow leave of any 'spirit-ual couct,' but only of duty; not of man, but of an aud court, but only of duty; not of man, but of an enlightened conscience, and of God. There is a broad difference between referring men to a 'spiritual court' for direction, and telling them that still there are obligations which Christian humility requires them to ob-Respectfully, &c

ZENAS BLISS.

Politicians and Parties. We have all along affirmed that abolitionists can place no reliance on politics or politicians. They will never turn their caucuses into anti-slavery concerts of prayer, or 'deliberative assemblies' into meetings for fanatical discussion. They have larger business on hand. They have 'other fish to fry,' even the 'two fishes' of 'the loaves and others' of fice. They have larger business on hand. They have 'other fish to fry,' even the 'two fishes' of 'the loaves and fishes' of office. 'Seven principles has' such a politician, said John Randolph—seven, viz. 5 loaves and 2 fishes. Randolph's eccentricity arose from his uncongeniality with party. He is said to have been inclined to honesty in his politics. That may have won for him the reputation of insanity—or if he was actually crazy, trying to be honest in politics was enough to have made him so. A politician is on unholy ground. It is asking too much of human nature to ask him to be conscientious. Conscientiousness would be treason against party. Can a man be conscientious at a horse-racing or the gambling board! The first at a horse-racing or the gambling board ! workings of conscience would drive him away.

science in a politician would dictate to him first to rescience in a politician is fidelity to party. To science in a politician would dictate to him first to resign. Virtue in a politician is fidelity to party. To love party, with all the heart, soul, strength and mind, is the first great political commandment—and the second is like unto it, to love a fellow partizan as himself. On these two hang all the morality and religion of politics. Our party, our whole party, and nothing but our party, is the foundation ethics of politician patriotism. Our party, may it always be in the right, nur our party, right or wasse!—Let abolitionists watch and pray when they enter this house of Rimmon. If they go in there at all, let them put on the whole antislavery armor, for they will encounter the fiery darts slavery armor, for they will encounter the fiery darks of the devil, in rattling shower. The duty of going in, every man must settle for himself. We have no advice to give touching that matter—though frequenting state houses during legislative sessions, sorely tries our educated notions of the Divine right of hum in governments. ments. Another 30 days sitting of our general court, if that is a fair sample, would cure us of all our early prejudices, to say the least.—Herald of Freedom.

How Harry They are.—A little bey in one of the slave-browing states of the Union, who knows that he is liable thaken for the debts of his deceased master, and took away from his beloved mother, brothers, and sisters, and sold to go off to the South, has such feelings on the subject and such an abhorrence and dread of the soul-drivers who go around buying children and young people, that a lady who lives near him, says in a letter now before us, 'I knew him at one time to be thrown into a violent spasm, the effects of which he did not fet over for some days, at seeing a drove of a strong the streets of the strong and fortunate fellow-beings, handwill help the strong the streets of the strong that would not pity that little boy? But there to the strong has under a strong the streets of the him, and the Anti-Slavery Society has under a ten to get them all free. Who will help the Emma pater.

ature, causes and objects of the new organization in lassachusetts to procure and read it for themselves t will do doubt have an extensive circulation .-- ...

## CHAPTER I.

RETROSPECTION. Before bringing forward upon the stage the characters who figure in the drama, I have endeavored to make the reader acquainted with the ground on which the different scenes were to be acted.

THIERRY.

The position of New England in 1829, was a mos The position of New England in 1829, was a most cheerless one for Freedom. All the great interests of the country were nearly or remotely involved in slave-holding, through all their various arrangements, civil, ecclesiastical, mercantile and matrimonial; yet all disclaimed its alliance. Every body was, in some way or other, actively or passively, sustaining slavery; yet every body disclaimed all responsibility for its existence, opposed all efforts for its extinction, and was 'as much anti-slavery as any body else.' Even the natural and kindly tide of human sympathy for suffering, was turned away from the service of Freedom by the Colonization Society. The moving principles of Northern and Southern life, had become insearably mingled below the surface of events, like eparably mingled below the surface of events, like he roots of giant trees beneath the soil. In the midst of this utter ignorance, iron indiffer-

In the midst of this utter ignorance, iron indifference and base hypocrisy respecting that ground-work of the human soul,—its Freedom—rose up one to vindicate the grandeur and paramount importance of its universal claim. He was young—unknown—poor:—'lord of his presence, and no wealth beside.' But he had that best of all educations, self-education, and that best of all qualifications for his work, an entire devotedness to the principles of liberty which he had espoused. Every step he took, was characteristic. He was enabled by his ability as a writer, his skill as a practical mechanic, and his laborious self-denial, to a practical mechanic, and his laborious self-denial, to issue the first number of a periodical, without having obtained a single subscriber. To him and to the principles he advocated, the important thing was to find readers; which the power evinced in his little sheet enabled him to do. Its name was characteristic. It was neither a 'journal,' nor an 'observer,' or a 'regisler,' nor a 'recorder,' nor an 'examiner.' tic. It was neither a 'journal,' nor an 'observer,' nor a 'register,' nor a 'recorder,' nor an 'examiner.' He called it THE LIBERATOR. Any other name would have but feebly expressed the depth and affirmative nature of its principles. Those sacred and fundamental principles found a response in the land, though the hearts from which it came, were few and far between. The New England Anti-Slavery Society was formed; and as man after man planted himself by the side of Garrison and Knapp, a sense of duty seemed to nervade the soul of rach—the duty of pro-

ound opportunity; and by circulation of the Libera-or and such publications as their means could furnish, and by diligence in conversation and argument, they acceeded in arousing a portion of the community consideration

Though the idea of united, concentrated moral effort, was familiar to their minds,—though the land was in fact permeated by education and missionary vas in fact permeated by education and missionary occieties,—though this was emphatically the age of benevolence and voluntary association, yet a mighty preparation of heart was needed in every individual who listened to this call of Liberty, before he could resolve to avail himself of similar means for the prohe could who listened to this call of Liberty, before he could resolve to avail himself of similar means for the promulgation of her great principles: principles, which, lying deeper than the shallow foun-lations of the popular benevolent enterprises of the day, were identical with those of Christianity herself.

Christianity, in every age, has ever presented herself as the antagonist of its crying abomination. The same in spirit, her visible appearance is modified by the giant obstacle she meets in each successive generation. Sometimes, in conflict with idolatry, she stands with her face of triumphant brightness opposed to the

with her face of triumphant brightness opposed to the refined, the intellectual, and the powerful; and eyery step is over a crumbling altar and a prostrate priest. Sometimes, as in the days immediately preceding those of which we write, her advanced guard are casteness of which we write, her advanced guard are casteness. ing out the unclean spirit of intemperance. In the close-succeeding years, she comes, like LIBERTY, to inhabit the dwelling from which intemperance has been banished to make room for her beatific pres-

By this call of the age for a manifestation of Chris By this call of the age for a manifestation of Christianix agrainment we wears of the existence of the N. E. Anti-Slavery Society. They came from every seet, and class, and party—of every age and seet and color: and often might the feeling with which the differing sectaries beheld, each, the anxious labors of the other for the same object, and to their astonishment found how much they possessed in common, have been well expressed by the colloquy of the high caste German protestant and the despised Jew.

This conduct, Jew, doth verily seem Christian. God bless you! what makes me to you a Christian Makes you to me a Jew.'

To establish their association on this broad and en To establish their association on this broad and en-during foundation of sympathy and earnest union in the exercise of every means sanctioned by each mem-ber's idea of law, humanity and religion, was the ear-ly labor of New England abolitionists. At their sec-ond annual gathering, Charles Follen offered the fol-lowing resolution. lowing resolution

o overcome not only bigotry but selfishness. Indeed hundreds who had sacrificed lucrative or honorable situa- to this day. inose who had sacrificed luciative or honorable situa-tions, or labored gratuitously, receiving nothing in guerdon but the misrepresentation of the oppressor, were hardly likely to yield to the temptation incident to other associated operations.—that of making them subserve the love of power or praise. Sectarianism and selfishness having been overcome, it was without any emotion but that of joyful anticipation, that the New England Society labored to carry out the follow-ing resolution, introduced by Mr. Garrison in 1833:—

Their success was thus announced in the annual

In consequence of the formation of the American Society, and of the design contemplated to form State Societies in the New England States, which has been already accomplished in Maine, New Hampshire and Vermont, the operations of the New England Society

this national association, as all the abolitionists were its members, and their confidence in the men they had selected to form this Committee, was very great. Unlike the parent and pioneer Committee, it numberong its members men of wealth; and their lib rality enabled them to send into the field numbers of ble financial and lecturing agents.

At the State gatherings and New England Conven-

\*RIGHT AND WRONG IN MASSACHUSETTS.' Society, however inconvenient and depressing, in a business sense, its mode of operation might be, and will be published in a few days, from the pen of the clear-sighted author of 'Right and Wrong in Boston.' Having been favored with an opportunity to examine the sheets in advance of publication, we have asked permission to publish a chapter in order to give the readers of the Liberator a foretaste of the coming tepast. We shall say nothing further of the work at present, except to advise all who would understand the society; but no plan was adopted for more convenient ones.

This was the situation and bearing of the iscal ar-

This was the situation and bearing of the iscal arrangements at the beginning of 1836.

Meanwhile the grand battle had been going powerfully on, and the energies of all were severely tasked. The enthusiasm for the cause had overleaped not only sectarian divisions, but the 'graceful feebleness,' which the age cherished as an ornament in the female character. The women of the cause, in the difficult times of 1835, were peculiarly active. They devoted themselves to the work of obtaining signatures to petitions with commendable energy. A history of their progress from door to door, with the obstacles they encountered, would be at once touching, Indicross and countered, would be at once touching, ludicrons and edifying. Young women, whose labors depended on public opinion, laid the claims of the enslaved to treedom before those whose simple word might grant or deny their own means of subsistence. Benevolent-looking elderly gentlemen, individuals of the highest respectability and influence in the community, were wont to witness the appeal kindly favoring the apwont to witness the appeal kindly, favoring the ap-plicant with good advice as to her future course. 'My dear young lady, it gives me pain to see your efforts so entirely wasted. You only injure the cause

you expouse by thus leaving your sphere. You actually prevent those who are capable of understanding this question, and whom their sex points out as the only proper persons to consider it, from entering upon its consideration. You make the whole matter seem little, and below the attention of men. But the women indeed for the property and were misself. men judged for themselves, and very rationally too, that the women whose efforts for the cause could not be hindered by men, were more valuable auxiliaries than the men whose dignity forbade them to be fellow-laborers with women.

The individual and collective energy of the community beth word and the conformation between the community to the community between the community and the community between the community and the community between the community and the communi

The individual and collective energy of the community, both moral and physical, was that year employed to keep women from leaving what was termed 'their appropriate sphere, by petitioning and holding the meetings of their respective Societies; but in vain. Their sole reply to the restrictive efforts of the public, was conveyed in such resolutions as the following:—'Resolved, that, in a conflict of principles, we believe Scripture to teach that there is neither bond or free, male or female, foreigner or native; but all are one in Christ Jesus; and therefore feel ourselves called in common with man, to toil and suffer, as all must, who effectually defend the truth.' Manifold were the pre-tences under which men disguised their hatred to freetences under which men disguised their hatred to free-dom. From the beginning, those who professed to be thoroughly opposed to slavery in the abstract, (such was the cant phrase of that time,) had concealed their hatred to liberty under the guise of dislike to the measfar between. The New England Anti-Slavery Society was formed; and as man after man planted himself by the side of Garrison and Knapp, a sense of duty seemed to pervade the soul of each—the duty of promulgating the truth of whose beauty and necessity his term, were comprehended that faithfulness to principle, accuracy of moral classification, appropriateness out was then made sensible. The Liberator was not their organ, in an official sense,—but how could they conscientiously do otherwise than sustain the instrumentality which their own experience had proved so effectual?

They lectured on the subject of slavery as they found opportunity; and by circulation of the Liberation of the Liberatic of the sense of additional transfer of the perfect of successive the presence of the perfect ures of abolitionists. As those measures were entirely to an abstractly righteous proposition, though they start back in alarm from righteousness personified, that it was fortunate for the cause, if such were prevented by his faithfulness from clogging it with their useless numbers. The most delightful and at the same time the most

surprising feature of the Anti-Slavery cause was the harmonious co-operation of all engaged in its advance-ment. Delightful, because rare in any circumstances, —surprising, because the materials of which the Society was formed, were, to human eye, so discor But each member, in virtue of a clear perception of the truth that the whole is greater than a part, when sect came in collision with the universal cause of freedom, made the less give way to the greater, and each was zealously and kindly watchful, not to enforce his dissections of the state of the st been a growth and not a manufacture; and it was of servable that the more devoted was the zeal of the a olitionists, the more enlarged was their toleration. was neither natural nor desirable that differences of opinion should not occasionally appear in abolition meetings, but their appearance was never the signal

of wrath and clamor.

The great hope of the association was that the church might be roused by its instrumentality to put forth her moral power against slavery; and at the proposed declaring that a church using its influen-delay and prevent the fulfilment of the will of ch has co-claim to be considered his; and that only t churches who employed their associated influence eform, should be considered the true and real chur of God. Elizer Wright objected to any resolution which would divide the church;—our object was to purify. Rev. Mr. Peckham followed him, declaring that this Convention, not being an ecclesiastical body, was not qualified to sit in judgment on the churches. Many of the members of the Convention were not, he said, even church members, and therefore it was im said, even church members, and therefore it was im-proper for them to sit in judgment on the conduct of church members. Should we say to this man, who is an abolitionist, Stand thou here, and to another, who is opposed to abolition, Stand thou there? Were there no spots upon our own garments, which those we un-dertake to sever from the church might poin: out? On the question of abolition he was ready to go as far as any anti-slavery man he ever saw; wing resolution:—

'Resolved, That this society has for its sole object the abolition of slavery in the United States without any reference to local interests, political parties, or religious sects.'

This resolution, says the report of that year, 'was sustained in a truly admirable manner, and unanimously adopted.'

The enthusiasm for liberty was sufficiently strong of overcome not only bigotry but selfshness. Indeed hose who had sacrificed lucrative or honorable situations.

'What is the church doing?' he said. 'Selling inwhat is the church doing! he said. Selling indulgences for sin—the worst of sins—the sin of man-stealing—yea, the sin of stealing and selling a brother in the Church! What do they do? The hammer is lifted over the head of the Christian—yes, the Chris-tian, the child of God—and the cry is, who bids? Brother sells his brother, and the Church says, it is all ing resolution, introduced by Mr. Garrison in 1833:—

Resolved, That the formation of a national society is essential to the complete regeneration of public sentiment on the subject of slavery; and that the Board of Managers of the New England Society, be authorized to call a national meeting of the friends of abolition, for the purpose of organizing such a society.

Their success was thus appreciated in the following resolution, and the church success was thus appreciated to call a national meeting of the friends of abolition, for the purpose of organizing such a society. it, in effect, licenses slavery. It stands as the virtual endorser of the crime. If men are robbed of the Bible, and of all knowledge of letters; if parents are punished, as felons, for teaching their own children the alphabet, and the Church does nothing, then the Church, by its silence, endorses it, and declares it is all right. I parents are robbed of their children, forced to see then dragged to the market, and knocked off to the negro speculator—the Church stands by, and says, 'lt's all'right.' The Church allows this, not only in its members, but in its elders, and deacons, and pastors, and fermont, the operations of the new angle for self-ing indulgences to license the sin of slavery. \*\* take a lower seat. Their object was Liberty throughout the land unto all the inhabitants thereof, and not the establishment of a powerful institution, of which they should have the control. They go on to say,—

they should have the control. They go on to say,—

indulgences to license the sin of slavery. \*\* that shall the American churches form Bible societies, and pledge themselves before God, that they will give the Bible to the whole world, and then withhold it from twenty-five hundred thousand souls in their very midst? What have we seen here? A Virginia Christian slaveholder comes here, and appeals to us about Though the comparative importance of this association has, owing to the causes just mentioned, been
in some measure diminished, yet its zeal activity and
numbers are unimpaired, while its principles are
spreading with unexampled rapidity.

We find them abjuring every thought of control,
jurisdiction, centralization and monopoly of means
and power. Voluntarily taking what in the apprehension of many would be a lower seat, they assume
the name of the Massachusetts, instead of the New
England Anti-Slavery Society. The plan of a national organization, with its various component parts,
from state and county to town and parish societies,
was skilfully planned, and its execution commenced
with great spirit. There was no difficulty in obtain
ing funds for the use of the Executive Committee of
this national association, as all the abolitionists were
its members, and their confidence in the mea they had
selected to form this Committee, was very great.
Unlike the parent and pioneer Committee, it numbered among its members men of wealth; and their lib miles off, while he withholds them from the slaves as his own door. Why, his very Bibles, which he sends to the Hindoo, are bought with the blood and souls of his slaves. It is dividing the gains of hell with God. \* \* If this is Christianity, well might the heathen say, God defend us from Christianity.

At the State gatherings and New England Conventions, these agents were wont to take donations and pledges, which Massachusetts abolitionists, with their characteristic disinterestedness, were anxious to make, that the central committee might be supplied, even thought drain the State Society of its resources.

A practical difficulty soon became obvious. Some, meaning to pledge money to the State Society, found their pledge received as to the National Society—other their pledge received as to the National, found their pledge received as to the State; and great confusion, both in the accounts of the agents, and in the minds of abolitionists, was the consequence. Notwithstanding this, the work went most encouragingly forward;—all being delighted with the efficiency of the National

1. Verillac

plane, or depressed by human censure; he remarked that it was neither his aim nor expectation, to please every subscriber. 'It must suffice that free discussion is my motto, and those who are opposed to me in sentiment are always invited to occupy a place.' Political action, as one of the modes contemplated by the Society, was adverted to. Mr. Stanton introduced resolution, affirming that the people of Massachusetts ought not to tote for an upholder of slavery. Mr. Garrison warmly seconded the resolution.

Atthe New-England Convention of 1837, Mr. Phelps followed up the efforts upon the church, by a series of resolutions, accompanied by most convincing reasons, urging the necessity of the excommunication of slavery wholders, and a solemn consideration of the question whether, the charches remaining obdurate, it be not the duty of the advocates of truth and righteounsess of come out from among them, and be separate.' These resolutions were heartily approved by the Convention of the Question whether, the charches remaining obdurate, it be not dealy to the advocates of truth and righteounses to come out from among them, and be separate.' These resolutions were heartily approved by the Convention was not an ecclesiastical body, and that many of its members were unconnected with any charch, weighed much in the mind of Mr. Lee. He represented that the breakren present, ought to consider, before adopting the resolutions, the manner in which they would be met by the associations of the Ministry. They will say that this Convention and the manner in which they would be met by the associations of the Ministry. They will say that this Convention and the political and the particular since the proposed of the ministers of the church beta when the proposed of the ministers of the church stand upon the proposed of the prop

Garrison arose. 'Brethren,' he said, 'you all know my views on this subject. They cover the extreme ground of non-resistance, and so, in my understanding of it, does this resolution. Let me say to Brother Goodell, that I think he, on further thought, would not wish to adopt it, neither do I think the assembly ready o pass it. This is neither the place nor the occasion. Let us stop discussing it now.' The resolution was resulted in the control of the resolution was t us stop discussing it now.' The resolution was oulded into the shape of a re-affirmation of pacific principles, as set forth in the Declaration of Sentin

minds firmly anchored on the ultra non-resistant principle. They saw it through their abolition princi-principle. They saw it through the farthest surface of a rinciple. They saw it through their abolition princi-les, as the eye fastens upon the farthest surface of a diamond through the transparent medium of the near-est; yet they first the twas not the business of Anti-Slavery organizations as such, to come to a decision up-on it, and they were desirous to waive its consideration. Who could have foretold that these very persons, and Mr. Garrison in particular, were hereafter to be as Who could have foretold that these very persons, and Mr. Garrison in particular, were hereafter to be arraigned as loading the cause with foreign topics?

Up to this point of time. May, 1837, the hearts of the abolitionists were united as the heart of one. Exceptions did exist to the general love and harmony, but they were very rare. As a general rule, the mobs, misrepresentations, and threats of presenting as in slavery? Who would know such children existed?

ain were the noise of the waves, and the tumult of opinion of it .- s. the people; they broke harmlessly against this rockounded fortress.

MR. WILSON'S Discourse. We have glanced rapidly once over the discourse on slavery delivered at Little-ton, Feb. 22, 1839, by Rev. W. D. Wilson—printed by A. McFarland. It bears a motto from Luther—and is

writer:—Voice of Freedom.

'The United States of America present to the world one of the most extraordinary spectacles that can be conceived of by the mind of man. They are a huge inoral and political enigma. We behold part of the population priding themselves on the peculiar freedom of their institutions, and holding the other part in the shackles of slavery. They are a people who boast that they are possessed of an 'admirable system of public schools, continually spreading into new states:

A Referentant Slaveholder. Anti-slavery is self-tation, admonition, preaching such as Peter's, Paul's, and Stephen's. These may reach them—and there is something of this in Mr. Wilson's Discourse as well as a great deal of argument and historical intelligence, which go to the head and will help, where the heart is already right.

A Referentant Slaveholder. At the meeting of the Washington Co. (Pa.) A. S. Society on the 4th inst. savs the Christian Wilson's Discourse as well as a great deal of argument and historical intelligence, which go to the head and will help, where the heart is already right.

A Referentant Slaveholder. At the meeting of the Washington Co. (Pa.) A. S. Society on the 4th inst. public schools, continually spreading into new states hundreds of academies; 70 or 80 colleges; numerou theological and medical schools; 1,200 newspapers 8,000 or 10,000 temperatures

duty of christians who believe in the propriety of this discipline in the church to vote for it. In the course of the Convention, a resolution was presented, involving a personal pledge from each member, of life and fortune and honor to the cause; and well-remembered with this distinguished young champion of freedom, words of fervent solemnity yet sound in the ears of those who were then adjured to stand firm, 'come what might.' Women were carnestly entreated to assist the passage of this resolution, and almost all present united in it.

The ecclesiastical opposition to the cause could not fail to be brought out in bold relief by the proceedings of this Convention. During the whole year, its workings were manifest, and at the annual meeting of the Massachusetts Society in 1837, its efforts were successfully exerted in reducing the abolitionists to the necessity of meeting in a stable. Though the church cast its whole weight in their way, the State was less obstinate in its opposition, and the use of the State House was permitted for one session of the Society. Mr. Stanton wished that this yielding on the part of the State might be considered as a keen rebuke to those churches which had refused their houses of worship, then we might oled a in them the cause of 2,000,000 of the special in which they are en-Stanton wished that this yielding on the part of the State might be considered as a keen rebuke to those churches which had refused their houses of worship, that we might plead in them the cause of 2,000,000 of American heathen. Mr. Fitch deprecated this 'turning aside' to remark upon the obstacles cast in our way. He feared there was danger of losing sight of the end of our organization as an Anti-Slavery Society. 'We should not let these efforts for free discussion so absorb our minds. Let us think of the infinitely more oppressive wrongs of the poor slave.' There was an indefinable something in these remarks, which revealed an entire want of comprehension of the hearts of abolitionists in general. Was it for themselves, then, that they made these efforts, and administered these rebukes? Were not their thoughts riveted on the slave' and was not this fixedness of determination the very cause of their rebukes, and of their efforts for free discussion? Free discussion of what? Why, of the slave's wrongs and the means of righting them! and yet this incomprehensible jargon about turning aside!

During the succeeding meetings, the anti-slavery spirit swelled high and strong. The Liberator was warmly sustained by all the friends present, among whom were Messrs. Chaplin, Walker, May and Stanton. 'The inquiry is often made of me,' said Mr. Stanton, who were Messrs. Chaplin, Walker, May and Stanton. 'The inquiry is often made of me,' said Mr. Stanton, why does not the American Society sustain it? The answer is, Let Massachuseits sustain it, as she ought.'

Mr. St. Clair, in particular, expressed the warmest culogy on the Liberator. Mr. Garrison spoke as one knowing the folly of being elevated-by human applause, or depressed by human censure; he remarked that it was neither his aim nor expectation, to please every subscriber. 'It must suffice that free discussion is my motto, and those who are opposed to me in senting our efforts more successful—certainly more acceptable. We hope that beyond the waters, and the first of

The Convention sat uneasily under this speech. Its spirit was faithfully and eloquently opposed, and the resolutions were adopted with but three dissenting voices; one, Mrs. Fifield of Weymouth, on the ground that it was too great an assumption of power in man o exclude his brother, (wind-ward resolution on the subject of peace, as connected with abolition, which make successful candidates do all the residue into the month of the subject of peace, as connected with abolition, which to exclude his brother, (tometer a resolution on the subject of peace, as connected with abolition, which was sustained by William Goodell and others. Mr. Goodell said that he was a peace man, and had he not supposed the American Anti-Slavery Society to be also a Peace Society, he never should have joined it. A discussion ensued respecting the Declaration of Sentiments and constitution of the Society. Some thought the Peace principles were involved in them, some not, according to their different ideas of the extent of these principles.

The discussion had continued two hours, when Mr.

The discussion had continued two hours, when Mr.

We defined be reverted and candidates do all that political officers ever did or ever will. We say the man who will not regulate his voting by his anti-slavery principles is no abolitionist. There is no need, however, in our view, of arguing the general duty of being a voter. That is a duty people are ready enough to perform. There is no danger of its being neglected. The danger is it will be percepted.—People love town meetings—party will go through a stone wall to get to them. We demand that anti-slavery go farther than party—that it oust party altogether. very go farther than party—that it oust party altogether Herald of Freedom.

## YOUTH'S CABINET.

We cannot feel that we should do right, if we neglected to call the attention of our readers again to this little paper. It is published solely on the responsibility of its Editor, Mr. Southard, who has a happy faculty for conducting such a paper. He is emphatically a children's editor. He carefully excludes all that would within the mind and research extend extractions. of the National Convention in 1833, and in that modified form unanimously adopted.

Many of the members of this meeting had their minds firmly anchored on the ultra non-resistance principle. They saw it through their abolition principles, as the eye fastens upon the farthest surface of a

septions did exist to the general love and harmony, but they were very rare. As a general rule, the mots, misrepresentations, and threats of prosecution at common law, seemed to unite them the closer. Each trove to shelter the rest from whatever storm of opposition they were called to share. They defended each other from the charge of harsh and unchristian cellings and language—they called for, and recorded he votes of women—they unanimously declared in the votes of women—they unanimously declared in the class of women—they called for, and recorded the votes of women—they unanimously declared in the class of women assembly, that they, as abolitionists, believed that the anti-slavery cause was one, with regard to which all human beings, whether men or women, citi-

which all human beings, whether men or women, citizens or foreigners, white or colored, had the same duties and the same rights—they passed resolutions of thanks for the co-operation of women, under the unusual and difficult duties that devolved upon them. In the color of the nearest of the nearest of the nearest of the transfer of the color of the nearest of the

Our NATIONAL REPUTATION. It is related of Prof. Stowe, now of Lane Seminary, that while making his European tour some years since, he found himself in Berlin, the chief city of Prussia. Passing along the street one morning, his attention was arrested by several lithographs at the window of a print shop. The professor baled, little thinking he was a lout to be introduced to a sketch from life and manners in America: but so it was. The picture represented a miserable, wo-be-gone slave crouching beneath the uplified lash of an athletic iron-hearted soul-driver,—while, underneath the whole was the key explanatory, thus: 'A specimen of Republicanism, recently imported from the tunited States.' The professor wanted to hide. He scud back to his quarters for the balance of the day. This anecdote was brought to mind by the following paragraph, from the pen of a distinguished English writer:—Voice of Freedom.

'The United States of America present to be weathed.

public schools, continually spreading into new states; hundreds of academies; 70 or 80 colleges; numerous theological and medical schools; 1,200 newspapers; 8,000 or 10,000 temperance societies, with a million and a half of members; 15,000 or 20,000 Sunday schools with their libraries and a million of scholars, and taught by 120,000 of the best men and women among them; an evangelical ministry of not less than 11,000 ministers of the gospel, and, which the writer omits to add, nearly three million of states! Alas, that a figure with so goodly a bust, should terminate in the slimy folds of the serpent.

There are two facts in regard to emancipation in the West Indies, which cannot but trouble the pro-slavery editors in this country; one is, that the price of sugar keeps rlsing, and the other, that the price of sugar keeps falling. There is no evading the conclusion.—

Emancipator.

COMMUNICATIONS

COVENANTERS AND NON-RESISTAT ow exist ere are other choic BRO. GARRISON: I happened yesterday LEICESTER, July 15 appy art of acting of at clashing with those mancipator of the 4th inst., which contra Emancipator of the Covenanters, in which nselves on othe tor says the reasons given by them for not orthy of imitation. e seldom heard in p essentially different from those of the no Now admitting this to be the case, what has of reference for the of the Emancipator, or the American an Society to do with it? It is the fact of generally the case ess of personal assau ssful advocates of those who are contin which they have to do with, if any thing, an reason for it. A man refuses to go to the pol he says his conscience will not permit him.
the Executive Committee of the Parent So nalice or ignoran out little time for any has seldom, perhaps to have no right to possess such a conscience. gaged to use all the power conferred upon you controversy ten made a bad ma gaged to use at the power conterred upon Constitution of the U. States for the aboli ry; and you are recream to the slave if you at abolitionists may b of brotherly love an Well, up comes another man and de because his conscience will not allow him of one at least who thing for the support of our government. Out we all endeavor to claim the Managers of the Parent Society material difference between your case and to n he was reviled, other, for though you have both scrupies of ton iling for railing. So against voting, yet it is for different reasons refusal is given; and we will respect your;

his dangerous heresy. Here is a distin vengeance! One man says he does not believe this s founded upon right principles, therefore othing to sustain it. He is a genuine fri slave. Another expresses equal, if not greate rence of the slave system. He is opposed to man governments which are based upon force, as being founded in, and sustained by of slavery. Wonderful difference, so far as a cerns the slave! Powerful logic, truly! Him grave digger, when he undertook to define suith the case of a person's drowning, never equali-The turning point in the case with him was, when the person went to the water and threw him it, or stood still and allowed the water to And the wide difference in abolition efficie the Covenanter and the Non-resistant is, the one cannot support the human government which we live, because it is not based upon the law God, the other cannot support a human gove for the same reason.

while we trample on the other man's. You are

abolitionist, but as for the other man, he is a to

the cause; and we cannot afford any count

Now I should like to have the editor of the Engl cipator, or any other person, tell us how much as the Covenanter can do politically for the destructive slavery than the non-resistant? Where is then shadow of a difference in the two cases, so far man gards political action in behalf of the slave?

The Emancipator, commenting upon a league of t had received from a Covenanter, says, Busy be seen that the scruples of the Covenanterane irely different from those of the no-human-got party, and furnish no countenance to that theory; do they, like it, strike at the foundations of all week or go to paralyze the very arm which must sment tters from the slave.' Again I ask, what have y to do with the reasons of the two parties? It has ber tofore been the refusal to vote which has fired brand of recreancy; but now it is the reason. T editor of the Emancipator and his coadjutors, fr ing that they are able to divide 'a hair' 'witt sai and southwest side, having discovered that there is most the 'shadow of a shade' of difference being the reasons given by the Covenanter, and those at on-resistant, undertake to adjudicate the maner. have gravely decided that the reasons given by are such as will afford him the title of a coa friend of the slave, while those of the other are in means satisfactory, and he must either vote at written down as a 'traitor-knave.' (This ag onstruction of language.)

But the editor of the Emancipator says, the regiven by the Covenanter do not, like those of the uman-guvernment ' party, strike at the foundation a society. Now who, I should like to know, the organ of the American A. S. Society to poly the character of a man's religious belief? He mie akes to decide that the belief of the Covenanter no right while that of the non-resistant is possiwrong, and is aiming a fatal blow at the foundation all society. This looks a little like mixing and subjects with abolition. Why does not friend Les ommence a crusade in his paper against the infe ho, it is said, are members of some of our A.S. cieties? He doubtless believes their principles in fatal blow at the foundation of all society, and does he not attack them? He might certainly with much propriety as to make war upon non-resi Is it not yet the prevailing voice and will of the bra erhood?

It is said that Charles Hammond, the able edite the Cincinnati Gazette, is an infidel. Why does a Mr. Leavitt devote a portion of his paper to a relution of his errors, instead of filling it with his graft Society has as much right to make war upon in a del sentiments of Charles Hammond, the Quakers timents of J. G. Whittier, the Methodism of Ons Scott, or the Presbyterianism of Lewis Tappan, upon the non-resistance sentiments of William Lie Garrison or Henry C. Wright; and it would not any more of a departure from the single seed

anti-slavery organizations. The writer of the letter in the Emancipator, " the editor supposes to be a Covenanter, gives, as is reasons for not supporting the United States govern ment simply these: that the government does not knowledge allegiance to God, and that even an Athes may be at the head of affairs; while the Constitu ipholds slavery. (By the way, can the edite of Emancipator tell us how these Covenanters can to sistently become members of an A. S. Society to has infidel members, and which may have infidel cers?) Now if Mr. Leavitt can make it appear at factorily that the refusal of the Covenanter to vi take any part in supporting government, does and effectually go to paralyze the very arm which strike the fetters from the shave, then I for one, will admit that his distinction is not absolutely without difference. In the mean time, it seems to me a min niserable shift to excuse the conduct of those who are eeking to drive some of the noblest friends of slave from the anti-slavery ranks because they can rote, while they are cordially welcoming others, sh ccupy precisely the same position.

TRUTH TELLER

## PERSONAL CONTROVERSY.

FRIEND GARRISON : I have for sometime thought of expressing my ble views in reference to personal have declined from a conviction of inco But my heart is pained, and I can no longer forb saying a few words. Whether they shall be deeper vorthy of publication I leave you to decide. I have often felt grieved during the last few months

in witnessing the strife and contention among profes ed abolitionists. Many seem to have their allentist so wholly engrossed with talking and writing about party names, spirit, and measures, that they seem to forget the millions of sighing, bleeding espires of American slavery. Brethren are going to was in words and spirit with each other's private opinions and sentiments, and that, too, before the unbelieving of

O brethren, these things ought not so to be. should not waste our time and strength and energy in worse than useless personal controversy, which poor and degraded fellow beings are pining in milies bondage. In saying what I have, I would not lare i inderstood that I desire any sacrifice of principle, of the production of case and sacrifice of principle, of any violation of our own consciences, or neglect make brief explanations of our views or conduct with hisrepresented or misunderstood on important sub ects; but rather allow to others the possession and ercise of their opinions and rights, whether we that is they do or not. It is not becoming brethren to raign one another in hitterness for a difference

cithstanding the di

ent, schester, July, 1839.

O TEMPOR GARRISON: ceive, in perusing at the testimony of given to the defection.
This gentleman, ed to visit this pl g the summer month opportunity for urg Were we to liberate ed within the walls ur laws against em fessor, as she was as soon as you arriv then. three or four of One of them, a fer

roung lady of her ac-ifully wrought baske of tasteful, mechan ir slaves! They do are of themselves! h very much to get re ates of our comme such a step, becaus pains are now taken -Sabbath schools a it, and some of them such a heterogeneous on will be urged as can bask in extrava in ease at the north derstand T. Clay, E. aise is in all the c tributions into the one of the best slav such an assertion. of the worst. Who riginated and hear can slavery? The the Esq.'s who give share the spoils. , religion, law and n m out, and regale

MONEY. The sor rous, kind, hospi a blessed spirit they the means-the ME related that the cap on board which he -house officer plot. The captain ver each of his eyes. No,' replied the ma one in my mouth of the year gold places, and fills the ome in contact with tion. Would that of powder, which from temptation. would not have dan watch. Christ's i ove conquers all. amor would be mornith the spirit of the

. Therefore all mus

decay the taste and obse eld on the afterno ions were adopted : lved, That while w to acknowledge, w this late period, the which the Massaci en, and that our co sen, and that our ce is unshaken; and w bles which they now wer to sustain them olved, That we will the Liberator and C ence in the anti-slav ar worthy editor. lved, That we cord s course pursued by on, during their late we have taken, we sible for any

sible for any indiv use. olved, That we will the ming session of Cong subject of slavery, ere in the work b the they should be rejected ample of our sisters ming the legislature lved, That we fee an women, who hav a bg what we can for sectarian or party and retard the work our influence and any occedings which he is of feeling and sentiate, and having put our by the he aid of Divine Pass, and the song of juty ed, That the foregoing a Liberator and Crad

m, July 22, 1839. ALL RIVER ANTI annual meeting of y was holden at a The following per the at ensuing, viz: sident—Hon. Natha e Presidents—Rev. responding Secretary—I ording Secretary—I sourer—Edwin Port rd of Managers—Gibilip Smith, Wm. W Fish, Abraham B as Wilbur. meeting was adjourned to the inst.

R. eeting of the Dore
ld in the Village Ch
ice of officers, whe
for the year ensuit
and Clap, Presiden
Rev. Daniel Butle
. Rec. Secretary;
d of Managers—Co
John A. Tucker,
G. McElroy, Edwa
which an exceller
. Daniel Butler of
JOSEP Do

tanding the din of strife and contention exist among some abolitionists, I rejoice other choice spirits who have learned art of acting out their abolition principles shing with those who differ, and differ widely elves on other subjects. The example of thy of imitation. The names of such individum heard in personal controversy, except reference for their noble deeds.

erally the case that those who are most resonal assaults and flattery, are the most advocates of reform; white on the other who are continually repelling every charge ice of ignorance can bring against them, the time for any thing else. dom, perhaps never, been known that pub-

al controversy healed or cured a difficulty, made a bad matter worse. tionists may be more careful to cultivate a brotherly love and forbearance, is the sincere one at least who detests and abhors personal

ee all endeavor to imitate the example of Him, he was reviled, reviled not again, or renderas for railing. So prays your humble corres-

TO TEMPORA, O MORES!

recive, in perusing the pages of 'Slavery as it the testimony of Thomas Clay, Esq. of Georgiven to the defection of the food furnished to the This gentleman, with his relatives, has been sed to visit this place annually, and board out summer months. While here, they improve ntunity for arging the obstacles to emanci heir slaves. Said his sister once to Prof. Stu-Tere we to liberate them, we should all be ined within the walls of our penitentiary, so strict laws against emancipation.' 'Well,' replied ssor, as she was about leaving, 'I hope I shall son as you arrive at home, that you are all in

stree or four of the Clay family are now in One of them, a few days since, made a present ng lady of her acquaintance. It was a most ally wrought basket, one of the most rare specitasteful, mechanical ingenuity, made by one of themselves! have thick skulls! The Clays much to get rid of their slaves, but they how. They are tied by the law! Moreover ates of our common humanity would seem to such a step, because they would be worse off. name are now taken to instruct them in spiritual Sabbath schools are instituted for their especial and some of them are hopefully pious. I supach a heterogeneous mass of objections to eman m will be urged as long as a numerous circle of a bask in extravagance in the South, and rusn ease at the north alternately

derstand T. Clay, Esq. is very religious, and that use is in all the churches.' He pours his ba inbutions into the coffers of the Lord, and is ne of the best slaveholders in the country. Out nch an assertion. It is false-it is untrue. He of the worst. Who do the most to sustain the uted and heaven-daring abomination of an slavery! The D. D.'s who ordain and insta Rev.'s who baptise and administer the sacrament e Esq's who give counsel for, and plead its the Dr.'s who prescribe and dose it. Our north are the spoils. They sell the South their direligion, law and medicine. They board them, m out, and regale them when awake and when Therefore all must remain mum, because they MONEY. The southrons, precious creatures. grous, kind, hospitable, and religious they are. lessed spirit they manifest-just because they e means-the MEANS!

related that the captain of a vessel which came of our eastern ports some years since, had on board which he intended to 'smuggle' in. ouse officer came on board, and discover plot. The captain immediately placed a doubreach of his eyes. 'Now can you see?' quoth No, replied the man in authority, 'and if you ne in my mouth, I can't speak.' At certain of the year gold dust flies amazing thick in ces, and fills the eyes and mouths of those e is contact with it, so as almost to produce Would that this dust were changed into of powder, which would effect nausea. Judas he bag, and I suspect forgot to pray to be 'de-Had he done so, the 'thirty m temptation." would not have dazzled so brightly; but he was watch. Christ's injunction is, watch Virgil squers all. Probably the modern transla mor would be money, which would correspond the spirit of the times. Let all beware lest re pampered with 'filthy lucre.' It will surely the taste and obscure the vision.

Q IN A CORNER

LEM FEMALE ANTI-SLAVERY SOCIETY. meeting of the Salem Female Anti-Slavery So. don the afternoon of the 17th, the following

. That while we feel ourselves to be among of that write we teel ourselves to be among acknowledge, we cannot but feel it a duty to late period, that we do entirely approve the missachusetts Anti-Slavery Society and that our confidence in its Board of Manshaken; and while they remain firm to the when its area. hich they now advocate, we will do all in sustain them in their arduous duties.

That we will use our influence in circu-iberator and Cradle of Liberty, having full n the anti-slavery principles, as advocated we cordially approve of the bold and

se pursued by the pioneers in the cause of have taken, we hold ourselves in no degree the for any individual opinions advanced or stationated by them, on subjects foreign to

el. That we will double our diligence before ession of Congress, in circulating petitions session of Congress, in circulating petitions feet of slavery, and be not discouraged, but in the work before us, again and again, yshould be rejected, and that we will follow le of our sisters of Dorchester and Lyun, in the legislature to remove all laws that make then in soles.

That we feel it utterly inconsistent as women, who have engaged in the great cause that we can for the removal of slavery, to ctarna or party feelings to enter into our dretard the work; therefore, we will endeavluence and example, to discountenance ligs which have a tendency to create ding and sentiment among us as abolition realing and sentiment among us as a sobition-ind having put our hands to the plough, we will, the aid of Divine Providence, go unitedly for-anil the entire freedom of the slave is accom-ed, and the song of jubilee is heard in our land. tel. That the foregoing resolutions be published to Liberator and Cradle of Liberty. E. J. KENNY, Rec. Sec'y. km, July 22, 1839.

LL RIVER ANTI-SLAVERY SOCIETY. aual meeting of the Fall River Anti-Slavery olden at the Stone Church, July 4th, lowing persons were chosen officers for

t-Hon. Nathaniel B. Borden. lenis—Rev. Asa Bronson, John Paul. ing Secretary—Rev. Phineas Crandall. Secretary—Richard C. French.—Edwin Paul.

Secretary—Bienara C. A. S. Ser-Edwin Porter.
—Edwin Porter.
Managers—Gilbert H. Durfee, Dr. J. Sex-Smith, Wm. Wilbur, Azariah Shove, Hen-Labraham Bowen, Louis Lapham, Dr. Gibn.

shing was adjourned to meet on the evening

R. C. FRENCH, Rec. Sec'ru. DORCHESTER, July 4th, 1839.

DORCHESTER, July 4th, 1839.

The process of the Dorchester Anti-Slavery Society in the Village Church, at 5 o'clock, P. M., for of officers, when the following persons were or the year ensuing.

Clap, President, Aaron Nixon, Vice President, T. President, Caron Nixon, Vice President, Aaron Nixon, Aaron ensuing. desident, Aaron Nixon, Vice Presi-

Daniel Butler, Cor. Secretary; Joseph Secretary; Joseph Clap, Treasuler. Secretary; Joseph Clap, Treasuler. Longers.—Col. John P. Clapp, Dea. Rufus A. Tucker, Hiram W. Blanchard, El-Elroy, Edward Jones, Jr. ent address was delivered by hiel Builer of the Village Church.
JOSEPH CLAP, Jr. Rec. Sec'ry,

ROSTON.

FRIDAY, JULY 26, 1839. MIDDLESEX COUNTY ANTI-SLAVERY SO-CIETY.

The Middlesex County Anti-Slavery Society beld its regular quarterly meeting, agreeably to public notice, a the meeting-house of Rev. Mr. Woodbury, in Acton, on Tuesday, July 23, at 10 o'clock, A. M. The meeting was called to order by the Secretary, (the President Actor). Resolved, That the President and Secretary of this ng was called to order by the Secretary, (the Presing was called to order by the Secretary, (the Presi-ent and Vice President being absent,) and was open-d with prayer by the Rev. Hope Brown of Shirley.

A Society be requested to interrogate candidates for office in this county, according to our usual custom, and to publish their correspondence in the public pachairman pro tem. could be appointed, the pers. President, Dr. Farnsworth of Groton, arrived and took

Mansfield and Rev. O. Scott of Lowell, Dr. Cowdry

Resolved, That we recommend to all those editors who have bowed their heads to the dictation of the dark spirit of slavery, and who have racked their invention to find arguments in its defence, to read the letter of John Smith, Jr. of Arkansas, published in the New York Evening Post, who in the true spirit of the spirit of lew York Evening Post, who in the true spirit of the outh rewards their drivelling subserviency with un-ningled scorn and contempt—pronouncing them, with he most cutting irony, to be the heaven-decreed champions of the south '—'asses' and 'men in buck-am '—informing them that 'the South asks not the id of the northern press'—that their 'senseless, use-ess, miserable twaddle is disgusting to every intelli-ent white man '—that' the South can exist without heir aid, and might even survive the current of their spleasure, and that the South has had quite enough the New York Gazette and the New York Courier d Enquirer, those two precious publications.

The following preamble and resolutions, having een reported for consideration by the business com- righteous cause of emancipation, therefore, nittee, then came up for discussion.

Whereas, Slavery is the creature of law, and there-Whereas, Slavery is the creature of law, and thereofore can only be abolished by law; and whereas, the
abolition of slavery by law, pre-supposes the existence
of human governments, and the exercise of political
ower; and whereas, the righteousness and necessity
of political action have been clearly set forth in the
obeclaration of Sentiments put forth at Philadelphia in
1833—in the Constitution of the American Anti-Slatery Society—in the Constitution of the Massachutery Society—in the ery Society—in the Constitution of the Massachuetts Anti-Slavery Society—in reports and addresses of the Massachusetts Anti-Slavery Society, and in values editorials in the Liberator, which though not the organ of any particular society, has yet been considered an organ of the anti-slavery cause from the best of the society of the principles it advocates, is peculiarly adapted for general circulation, as a means of enlightening the public mind; and that we recommend to the abolitionists in the several towns in this country to procure subscribers for it, and to the saveral societies to procure arge quantities of it for

Resolved, That the sentiments lately put forth by ise is wrong in itself, is a clear and palpable departinal abolitionism.

Resolved, That inasmuch as the action of the Maschusetts Anti-Slavery Society, at its recent meet-gs, has been influenced by foreign matters, such as te women's rights question, and the sin of using the ective franchise, therefore we believe that a State bolition Society, to be conducted purely and exclu-vely on anti-slavery principles as brought to view in e foregoing preamble , was called for.

After remarks by Rev. O. Scott and Rev. Mr. Cumings, and before any question was taken upon the

The Society met pursuant to adjournment. A mopose of forming a new Society.

as unanimously elected.

sho had withdrawn.

A POINT WHICH THE CONSTITUTION HAS LEFT UNDECIDED; and, therefore, that those who are seeking to divide our ranks, because a portion of our number cannot conscientiously exercise the elective franchise, are unworthy of our confidence.

Resolved, Nevertheless, that the anti-slavery organization has always contemplated, as this Society still

Resolved, That no time should be lost in delaying to circulate petitions to Congress and the State Legis-lature for the usual objects; and that we recommend this subject to the immediate attention of the friends

Voted, That all gentlemen, who are, or may be present, and who are in favor of immediate emancipation without expatriation, be invited to deliberate and act this meeting.

The following gentlemen were chosen a business ommittee by nomination from the meeting. Dr. Jansfield and Rey, O. Scott of Lowell, Dr. Cowdry.

Institute to the immediate attention of the friends of the cause in the several towns in this country.

Resolved, That the law of this Commonwealth prohibiting white and colored people from intermarrying, is an impious repeal of the Law of God; and that we call upon the friends of humanity, of both sexes, to petition the next Legislature that it may be immediate.

Whereas in the several towns in this country.

Mansfield and Rev. O. Scott of Lowell, Dr. Cowdry and Rev. Mr. Woodbury of Acton, and Dea. Dixon of Groton.

The following resolution was reported by the basiness committee and adopted:

Revolved. That we recommend to all those editors.

Resolved, That this Society gladly seizes the pre-sent opportunity to reaffirm the following resolutions, written by Mr. St. Clair, and unanimously adopted at its quarterly meeting, in Reading, January 23, 1838, as being peculiarly adapted to the present crisis:

'Resolved, That, as abolitionists, we all meet on a common ground; that we will call no man master or leader; that we will recognize no religious or political test; that we look with regret on any attempt to introduce such distinctions into our cause and ranks; that our business, as abolitionists, is the emancipation of the slaves; and that we know no man by profession, but by his principles, as acted out in his life.'

'Whereas, the Liberator has been the pioneer in the

Resolved, That as friends of the slave, we feel ound to support that paper, and to recommend it to

gratuitous distribution

Voted, That these proceedings be published in the Liberator and Cradle of Liberty.

A. FARNSWORTH, President. H. W. COWDRY, Secretary.

CUDGELLING!

In 1837, Elizur Wright, Jr., as editor of the official organ of the American Anti-Slavery Society, made the following emphatic declaration:

With the abstract question of the rightfulness of hu man governments, as an editor of the anti-slavery society, WE HAVE NOTHING TO DO; IF nor above resolutions, the Society adjourned till afternoon.

Afternoon meeting.

Afternoon meeting.

This declaration was in accordance with the spirit of ion was made and adopted, that speakers for and the anti-slavery Constitution, which unites in fraternal gainst the resolutions relating to political action be league persons of every sect and party; and conseflowed 20 minutes alternately until the discussion quently, those who doubt the rightful existence of hu should be finished; but before the discussion proceed- man governments based on physical force, had a right d, a motion was made to lay the resolutions upon the to expect that the pledge would be honorably redeemable. The question having been put to the chair, ed—that no attempt would be made to 'cudgel' them Who are entitled to vote?' he replied, in substance, for their peculiar sentiments. The promise was kept, All persons, of course, whose names are upon the Con- we believe, until certain men in our ranks, who want titution, and all gentlemen present who are in favor of ed, as they said, to 'get rid of Garrison and the woamediate emancipation, whether their names are men,' found it necessary, in order to accomplish their apon the Constitution or not; the latter having been purposes, to 'push the duty of voting at the polls. wited to act by the vote adopted in the morning. Henry B. Stanton, a Corresponding Secretary of the The chair further stated, not only that the Constitution American Anti-Slavery Society, through whose organ permitted persons to become members, without regard the pledge of non-interference was given, first took up sex, but that the names of many women were actu- the 'cudgel' in a speech at Cambridgeport, in which illy appended to that instrument as members of the he arraigned Mr. Garrison and others as having virtu-Society, and he should feel bound in conscience to re-gard the Constitution as the paramount law of the So-was the beginning of a war, which has been unceasingiety, and to count the votes of all persons whose names ly prosecuted from that time to the present. Messrs were recorded, without regard to sex. This declara- Birney, Leavitt, and Wright, have all seized the 'cudion on the part of the chair, led to a protracted discussion on the right of women to vote in the meeting, their duty to deal their blows upon all whose opinions which, though not in order, was allowed by common on the 'abstract question of human government' difnsent. The question was then put, 'Shall the reso- fer from their own. Mr. Wright, the author of the utions on political action be laid upon the table?' and pledge, has even taken up his residence in Massachuhe chair announced the result as follows:—in the affirmative 54—in the negative 46. The Secretary, purpose. Nor is this all. The Executive Committee (Rev. J. W. Cross of Boxboro',) then rose and declared that he had counted 49 gentlemen in the affirmative and 36 in the negative, and that he should so record enlisted in this most unjustifiable war against those the result. In consequence of this declaration, a mo- whose opinions of government do not square with their who would do his duty and not trample upon the constitutional rights of members of the Society; whereupon Mr. Cross rose and resigned his office, and toupon Mr. Cross rose and resigned his office, and together with others immediately withdrew for the pur- of allegiance and support' to a government, 'with the ose of forming a new Society.

After the secession, the Society proceeded to the NOTHING TO DO,' is more than we can comprehoice of a new secretary, and Dr. Cowdry of Acton hend. It puzzles us also to understand how brother Leavitt, who has declared it as his opinion, that 'the On motion, Col Harwood of Littleton and P. R. Rusell of Lynn were placed upon the business committee, decided, could yet unite with the Committee in avowsupply the places of Messrs Scott and Woodbury, ing a determination to 'inculcate' that 'duty' upon 'all citizens who have the elective franchise,' not ex-The following resolutions were then reported by the cepting Covenanters any more than non-resistants. siness committee, and after much amicable discus- Who, we ask, authorized the Committee to decide that on, unanimously adopted, though not all of them, per- which 'the constitution has left undecided'? There is naps, in the order in which they are here presented. another thing which strikes us as not a little strange, Resolved, That the thanks of this Society be pre- and that is that the Committee should say that the nted to Mr. Cross for his former services as Secre- principles of non-resistance have been promulgated in Resolved, That by the phraseology of the Constitution of this Society, and also that of the Constitutions of the American and State Societies, all persons being members of the same, have a right to participate in the proceedings of said Societies, without reference to age, ex., clime, color or condition.

[Proceedings of Said Societies, without reference to age, ex., clime, color or condition.]

of the American and State Societies, all person tends members of the same, have a right to participate in the proceedings of said. Societies, without reference to age, sex, clime, color or condition.

Resolved, That the resolution passed this morning inviting 'gendlemen' to participate in our proceedings, be resembers of the right to vote, excites our strongest disapprobation; and that the President, for his firm and independent stand in defence of the Constitution, and for counting the votes of all whose names are appended to that instrument, deserves our strongest disapprobation; and that the President, for his firm and independent stand in defence of the Constitution, and for counting the votes of all whose names are appended to that instrument, deserves our stongest disapprobation; and that the President, for his firm and independent stand in defence of the Constitution, and for counting the votes of the Massachusetts and other anti-slavery societies, admitting women to a free participation in their proceedings, in the language of the Ex. Committee of the American Anti-Slavery Society, being grounded on the phraseology of their Constitutions, formit the American Anti-Slavery Society, being grounded on the phraseology of their Constitutions, formit principal in public affairs.

Resolved, That those who have gone out from the Massachusetts Anti-Slavery Society for the admission of women to speak and act in its meetings, have shown themselves to be hypocritical broad and the process of the public and the proceedings of the public affairs.

Corresponding Secretary of the Massachusetts Anti-Slavery society, which is guilty [f] of the same offence.

Resolved, That in the admission of the same offence in a public affairs.

Corresponding Secretary of the Massachusetts have the provided to the public affairs.

Resolved, That in the language of the admission of women to speak and act in its meeting and the process of the public affairs.

Corresponding Secretary of the Massachusetts with the abstrant question of the c

roaning under legal oppression.' In the spirit of this resolution, the Executive Com- to his active and efficient co-operation were we gree In the spirit of this resolution, the Executive Committee intend to conduct the affairs entrusted to them. As an Anti-Slavery Society, inculcating on all citizens who have the elective franchise, the duty of conscientiously employing that power to behalf of the oppressed, we are bound in honor to recognise the duty of allegiance and support to that government to which the slave must look for protection and redress. We have no controversy, as abolitionists, with any creed, sect or party, further than it contravenes the principles or throws itself in the way of the constitutional and necessary measures of our Society. We cherish none but the kindest feelings towards our brethren who differ from the Society on this matter. But a solemn sense of duty to the slave, outweighing all personal considerations, constrains us to declare that the doctrines referred to have no affinity to the principles of the Anti-Slavery Society, and are in no sense a part of the Abolition movement, and should therefore not be permitslavery society, and are in to sense a part of ine Abo-tition movement, and should therefore not be permit-ted to influence its measures. Ab ditionists are asso-ciated for a single object;—to change the Civit, Social and Moral Condition of the Colored People. We believe this can be brought about, without destroying existing organizations, in the State or in the Church. There is so Stateman of any object and an all Religionist of travelled in Great Britain, he was uniformly treated Statesman of any political creed,-no Religionist of ny sect .- who may not consistently give us his aid. iny sect,—who may not considering active that it shall be our aim, then, from whatever quarter extra-neous projects of reformation come, to resist their ineous projects of reformation come, to resist their in-proporation with Anti-Slavery; and to prosecute that, ingly and alone, according to our constitution, by such neans as promise most efficiency.

The following is an extract of a letter first published n the New York Evening Post. We commend it to the notice of all that large class of individuals who have made themselves conspicuous by defending the peculiar institution. Verily they have their reward .- J

The South asks not the aid of the northern press f she had her way, she would not be defended by it, or the defence it makes is often of the most inflammatory and incendiary description. The senseless, and useless, and miserable twaddle, that day after day appears in the New York Gazette on the subject, is a mischievous among the negroes into whose hands in alls as it is disgusting to every intelligent white man

and if the author of it is of opinion that it is gratifying or acceptable to the people of the South, why, then he is just the ass I supposed him to be.

This individual—and I do not know his name, and if the fates are willing, I intend to go to other worlds without being immortalized by knowing it—appears to be of opinion, that he is the 'Heaven-decreed' champing of the South, and that unless he delive concerts. be of opinion, that he is the Heaven-accreed cham-pion of the South, and that unless he daily concocts an necendiary article, and lugs Arthur and Lewis Tappan into it, the whole South will be annihilated! The gen-leman is entirely mistaken. The South can exist without his aid; and might even survive the current of his displeasure! If he cannot think so, let him put his feet in warm water, flannel his body, and tallow

s nose.

The South has had quite enough of the advocacy of the New York Gazette and the New York Courier and Enquirer. These two precious publications were the last year very ardent in their support of the South: pand in proof of it, it is only necessary to add, that they lauded Mr. Abolition Stark, and tugged day and night to elect Luther Bradish, the most decided and thorespecifications of this State against it, we ask him to say plainly, and give his reasons in the sight of all play. He ought not to permit an unpublished lette be hawked about the country, and read to public sembles as authority for the schismatic course who was a support of the schismatic schief the schismatic course who was a support of the schismatic course who was a support of the schismatic schief the schismatic course who was a support of the schief the schismatic course who was a support of the schief the schie ough going abolitionist of the age, to the Lord Lieuadvocacy of a man in buckram, whose strength lies in the bladder of his self-esteem, and who fancies himself amazingly smart, and indescribably eloquent, because he happens to be immeasurably insolent.

If the South should unluckily, which God forbid, ent 'Truth Teller' has got the editor of the Eman-

s the opinion of

Your very obt. servant JOHN SMITH, Jr.,

THE DEGRAPATION OF NEW HAMPSHIRE. Friend Rogers rebukes the legislature of New Hampshire in manly and indignant terms, for its base subserviency ling out of your 'appropriate sphere'! famous resolutions of that body, published last week,

It is shamelessly asserted, in this stone state house. of the territories, and that a slaveholding, American Congress has branded as reacy, and doomed to bearing should not be interdicted, but allowed to go on. And the House of Representatives passed the resolution,

NATIONAL ANTI-SLAVERY CONVENTION

with the kingdom of God, among men. We fear, when we look at their character and their movements, that the dreadful doctrine is true.

We were not present when this sacrifice to Moloch was made. We could hardly have remained quiet in the gallery. Had we been is the House, we would have protested against it, in the mame of God and man. Taking no part on the other puerile and paltry questions of the session, we would have uttered a testimony against this horrible resolution, had we suffered Lynch-martyrdom on the spot. We know there would have been hazard in it—but will an abolitionist sit in horse been hazard in it—but will an abolitionist sit in the spot when the spot we have been hazard in it—but will an abolitionist sit in the spot when the spot we have been hazard in it—but will an abolitionist sit in the spot when the spot we have been hazard in it—but will an abolitionist sit in the spot we have been hazard in it—but will an abolitionist sit in the spot was a spect of our cause will be seriously contemplated—that the Church, as well as the structure of the church, as well as the proceedings of the Convention be marked by wisdom, courage, firmness, consistency—and may the benediction of Heaven rest upon it?

\*\*BELLARATION OF SENTIMENTS.\*\* The Declaration of Sentiments, adopted by the New England Peace (or Non-Resistance) Convention in Sentember last has the church, as well as the state, while sective a due share of attention. May the proceedings of the Convention be marked by wisdom, courage, firmness, consistency—and may the benedic-tion of Heaven rest upon it?

\*\*BELLARATION OF SENTIMENTS.\*\* The Declaration of Sentiments, adopted by the New England Peace (or Non-Resistance). have been hazard in it—but will an abolitionist sit in Non-Resistance) Convention in September last, has a body, where he must be silent, when such a resolution is passing?

Non-Resistance) Convention in September last, has been splendidly engraved by Moore, the lithographer, tion is passing? (in accordance with the vote of the Convention,) and

Another Factious Movement. The third quarter- copies may be had at 25, Cornhill, at the very low meeting of the Middlesex County A. S. Society was price of 50 cents! It will make a very beautiful and held at Acton on Tuesday last, at which another ex. attractive parlor ornament, as it covers a large sheet; hibition of the hostile spirit which actuates the new and it is afforded at this low rate in order to ensure organization was made by some of its most prominent an extensive sale. Fae similes of the names of about supporters. In consequence of the decision of the President, that all members of the Society had a right Convention,) are appended to it. The name of Maria to participate in its proceedings, (including women by the list. Every non-rewho had signed the Constitution,) the minority, head-sistant at least, will procure a copy without delay. ed by Kev. Mr. Scott, Rev. Mr. Woodbury, Rev. Mr. Copies will be forwarded to the Peace Societies, and to St. Clair, Rev. Mr. Wise, Rev. Mr. Horion, Rev. Mr. distinguished persons, in Europe, as soon as practica-Porter, Rev. Mr. Howe, Rev Mr. Moulton, Rev. Mr. ble.

Resolved, That this Society still holds, as it has from the beginning, that the employment of the political franchise as established by the constitution and laws of the country, so as to promote the abolition of shvery, is of high obligation—a duty, which, as abolishing, we owe to our enslaved fellow-countrymen, it is a mounted in the daily papers of that city. Mr. Paul was in almost constant companionship with us during our sojourn in London, a few years since; and There is travelled in Great Britain, he was uniformly treated with great respect, and heard with much applause. We have not had an opportunity to take him by the hand since we parted from him in London, and have been anticipating a great deal of pleasure in seeing him next week in Albany. But he has gone to the other world, in the midst of his usefulness and the prime of life. May it be our lot to spend a blissful eternity with him.

Mr. Paul was a brother of the late Rev. Thomas Paul of this city, whose reputation as an energetic and eloquent preacher of the gospel filled the country.

WILLIAM GOODELL. At a meeting of the Lowell Anti-Slavery Society, a short time since, the Rev. O. Scott, after making a flaming speech in opposition to the Massachusetts Anti-Slavery Society, and in favor of the new organization, read extracts from a letter which he said had been received from Wm. Goodell, addressed to Mr. Stanton, as evidence that this dear brother was in favor of the new organization. Is it right, in such circumstances, to bring extracts before a popular assembly from a letter which has never been published, and to which, consequently, there can be no fair opportunity to reply? Our bro. Goodell has not been in the habit of fighting in the dark, and we were consequently much surprised to find him quoted on the occasion alluded to-and still more so at some things which were contained in his letter. If he is really in favor of the new organization, as hostile to the Massachusetts A. S. Society, and desirous of promoting its interests to the overthrow of the latter, a withstanding the verdict of the great body of the abolitionists of this State against it, we ask him to say so people, that they may be open to examination and reply. He ought not to permit an unpublished letter to be hawked about the country, and read to public assembles as authority for the schismatic course which ough going abolitionist of the age, to the Lord Lieu-tenancy of the State of New York. The south needs not, requires not, hopes not for the aid of the New York Gazette. For protection, she depends in full confidence on her own strong arm; she asks not the Mr. Garrison, and the Liberator, we call for its publi-

find herself involved in any difficulty which she cannot readily quell, she would place every reliance upon the constitution, and in the pledges of Mr. Martin Van Buren, a gentleman and a statesman, who, in the worst of times had the moral courage to declare in his inaugural address, and from the east from to the capitol, that he would never barter away her rights, to win the votes of fanaties and mad-cap puritans.

The South knows Mr. Van Buren well. On the subject of abolition he has ever been consistent and correct; and, unlike Mr. Clay, has not within the little period of a year, alternately embraced anti-slavery and the reverse of it. The South will trust Mr. Van Buren, she will not trust Mr. Clay. Such, at any rate, is the opinion of and herself involved in any difficulty which she can- cipator fairly on the hip.' Let bro. Leavitt vindicate he is not violating the fraternal spirit of the anti-slavery organization. He can give the right hand of fellowship to the Covenanters, who refuse to use the elective franchise,-but, away with the Non-Resistants, because they also have conscientious scruples on this subject !! Bro. Leavitt, take care! You are travel-

FIRST OF AUGUST. There will doubtless be a strong array of anti-slavery talent assembled at the National It is shamelessly asserted, in this stone state house, that the trade in human flesh among these states ought to go on! that slavery in Columbia and the Floridas onght to continue. Horrible, horrible!! And the resolution passed without opposition! Shame on the whole House! The 4th resolution, which is really the most doubtful and infinitely the least important of all, most doubtful and infinitely the least important of all, whichever way of it be true, was resisted. It was a and memorable day ought not to go unimproved by whichever way of it be true, was resisted. It was a party question and therefore the whigs could oppose it.

Alberton, abolitionists generally. Let them observe it in any All did oppose it, we understand, but Mr. Atherton, the father of the violator of the right. He voted in vindication of his son. Not so patriotic as Brutus was, who would have hung his son for a deed not half so did not be all the recting house, at 12 o'clock Mr. A. has not so much of the Roman in on that day, by Rev. Jehiel C. Beman, before the colculpable. Mr. A. has not so much of the Roman in on that day, by Rev. Jeniel C. Beman, before the consum.' Albert Baker, Esq. a young men, a bred law-yer, a professed, fiery democrat, chairman of the select committee of the New Hampshire general court, after a hearing (for he received some light on the subject) reported this district of columbia ought not to be abolished in the District of Columbia or the territories, and that a trade, more atrocious than that on the ocean, which a slaveholding, American that on the ocean, which a slaveholding, American

NATIONAL ANTI-SLAVERY CONVENTION AT ALBANY. the House of Representatives passed the resolution, without a dissenting voice or a protest—although there were abolitionists among its members. Were the abolitionists afraid of being mobbed in the House? Did they remember George Storrs' being mobbed by any dignitary then before them, and were they afraid? One thing was fit and proper. It was done on the 4rm of JULY. Just the day for the deed. The anniversary of the foulest national refluency A false outh subscribed and sworn to by John Hancock and others (adopted by the nation and ratified, in rum and pow-lar averaging synchy, since) ledging themselves because it is relatively to the foundation of the foundation and ratified, in rum and pow-lar averaging synchy, since) ledging themselves because it is relatively to the foundation and ratified, in rum and pow-lar view anniversary since) ledging themselves because it is relatively to the foundation and ratified, in rum and pow-lar view anniversary since) ledging themselves because the foundation will assemble on Wedness-day next, the 31st inst. It seems to be taken for granted by the Emancipator, Friend of Man, &c. that the great object of this national gathering of abolitionists is relatively. How they have come to such a conclusion, we are ignorant. True, in the call for the meet-side to the provide the foundation of the foundation of the foundation of the false of the foundation of the found scribed and sworn to by John Hancock and others (adopted by the nation and ratified, in rum and powder every anniversary since) pledging themselves before God and the world to the maintenance of man's universal and inalianable birthright title to Liberty On the 63d anniversary of the perjury, the New-Hampshire representatives solemnly and shamelessly declare it all a mockery. Did they forget that God was present? Did they think that stone edifice proof against this power? Horrible impiety. But we forbear. The resolution is passed and recorded. Why the abolition ist let it pass, silently, they can answer to God. Is it proof of the paralysing influence of state houses and general courts? Garrison denounces them as at war able portion of the time of the meeting; but we also general courts? Garrison denounces them as at war with the kingdom of God, among men. We fear, when we look at their character and their movements, that the religious aspect of our cause will be seriously contemplated—that the Church, as well as the

Brown, &c. &c. retired below stairs into the vestry of the meeting-house, and organized a county obolition are making strange, afflicting and space on this occasion, on the part of the seceders, we shall have something to say in another number. The resolutions which were subsequently adopted by the County Society will be found to be remarkably apropos.

The Since our last number, the communication of the state of the and most appropriately, too. To publish them is all the reply we choose to make to such false, spiteful, our friend Gerrit Salva, relating to the political resolution which was adopted at the annual meeting of man in his temper and manners; and in his bitter and the Parent Society in May last, has been accidentally scornful opposition to the pacific principles of the gosmislaid, so that we are unable to lay it before our read- pel of Christ, he is manifesting any thing but a chrisers the present week, according to promise. We trust it is not lost, and shall make another careful search for it.

The Lord forgive him, and lead him to it is not lost, and shall make another careful search for it.

It is, perhaps, needless to inform our readers, that the Address to the Abolitionists of Massachusetts, published in our last number, and signed by the Presient and Secretary of the State Society, was issued in chalf of the Board of Managers of that Society. This vas not expressly stated. A large quantity of this Address has been printed in a Liberator Extra, for ion; and the friends of abolition gratuitous distribut anion and integrity will do well to give it an extensive circulation in this Commonwealth. They can be supplied with copies by applying at 25, Cornhill.

Notice. It is hoped that our friends, who receive packages of 'The Liberator Extra,' containing an Address from the Board of Managers of the Massa-chusetts A. S. Society, to the Abolitionists of Massahusetts, will lose no time in distributing them about heir town, so that all may have an opportunity of eading it.

MR. BRADEURN'S ORATION. The oration delivered pefore the Boston City Anti-Slavery Society, on the fourth of July, by Mr. Bradburn, of Nantucket, will be ublished in our next week's paper. It is an able pro-REFUGE OF OFFRESSION.' The matter in this de-

partment the present week is unusually attractive. The article from the Detroit Post and Crassman, we presume, is from the pen of Mr. Kingsbury, formerly editor of Zion's Herald .- J. We have a large number of communications on

hand, which we shall dispose of as fast as we can find room. Rev. Dr. Osgood's letter shall appear in our

The address of the Board of the Boston Female A. S. Society on the subject of petitions was not sent o us in season for this number.

A VOICE FROM TAUNTON.

TAUNTON, July 23, 1839. . At a regular meeting of the Taunton Anti-Slavery Society, held on the evening of the 22d inst., the following preamble and resolution were discussed and

Whereas, this Society is auxiliary to the Massachuetts Anti-Slavery Society, and still reposes unshaken confidence in the wisdom and integrity of its board of nanagers; we do hereby acknowledge our obligation said society by a strict adherence to the principles of its constitution and by contributing to its unds: Therefore,

Resolved, That the sum of fifty dollars be raised in this Society the present year to be paid into the Treas-ury of said Society to aid them in carrying forward the arduous work in which they are engaged-viz. the ab-

olition of slavery.

Voted, That this preamble and resolution be pubshed in the Liberator and Mass. Abolitionist. WM. A. REED, Sec'ry.

NEW BEDFORD, July 16, 1839.

DEAR BROTHER GARRISON: With thankful hearts, warm sympathy, and deep gratitude, we give you a brief account of a Fair that as held on the 4th and 5th of July for the benefit of the Liberator. It was conducted wholly by the undersigned. The articles consisted principally of elegant silk and satin work-bags, children's and misses' aprons, pincushions, boxes decorated with shells, &c. We have thus manifested our interest in the cause of the oppressed, who are groaning under the heavy voke of the tyrant. We offer you the enclosed um, (\$21,00,) a part of the proceeds, to be appropriated to sustain the Liberator, being persuaded that in no other way can it do so much good. May you prosper in all your pursuits until life is extinct.

Yours affectionately,
Principal Conductors-Eliza Ann Cuffee, Charlotte mith, Seba Robinson, Betsey L. Smith.

Assistants-Ellen Gibson, Sylvia A. Thompson, Debrah C. Borden, Patience B. Wilcox. Forwarded by S. Howard.

The following resolutions were adopted at the ate anniversary of the Ohio Anti-Slavery Society.

Resolved, That the responsibility of sustaining slavery in this country, rests to a great extent on those of our fellow-citizens who are professedly opposed to the system, and who have no personal interest in scontinuance, but refuse to bear their testimony against

Resolved, That while we honor John Quincy Adams for his defence of the right of petition and freedom of dehate, for his strenuous opposition to the annexation of Texas, and his bold expressions of determined hostility to the slaveholding system; nevertheless, we disavow all sympathy for any scheme of gradual abolition which he may devise, and should be as reluctant, while which he may devise, and should be a selection of aboli-he holds his present opinions on the question of aboli-tion, to acknowledge him as one of the leaders or rep-tion, as he is un-

LECTURE IN ATTLEBORO

Oliver Johnson will deliver an anti-slavery lecture North Attleboro, on Sunday next, at 5 o'clock, P. M. July 25.

FIRST OF AUGUST IN WEST AMESBURY. A lecture on the subject of slavery will be delivered in West Amesbury on the evening of the first of August, by Philo C. Pettibone of Andover.

IN COMMEMORATION

The Abolition of Slavery in the British W. I. Islands,

August 1, 1839.

There was a public meeting called July 1st, which was very fully attended, by a respectable audience. The meeting was called to order, and T. Dalton unanimously elected Chairman, and W. C. Nell appointed Secretary. It was voted to celebrate the day by having a public oration. Voted unanimously to invite Rev. J. C. Beman to deliver the oration. He has kindly accepted. Voted by a very large majority to have a public dinner. Also, appointed a committee of five public dinner. Also, appointed a committee of five o carry the business into effect. The committee was nstructed, by a unanimous vote, to invite the guests.
The meeting then adjourned.
The oration will be delivered at 12 o'clock, in the

Belknap St. meeting-house. The music by a select choir of singers. Original Ode, written by S. R. Alexander Our friends throughout the common wealth are invited to join with us. After the address, the friends of union, the orator, the President of the day, invited guests, and the committee will proceed to the Union Dinner, to be served up at Mr. Tafi's, Chelsea, at 3 o'-clock. The undersigned committee invite friends and ock. The undersigned committee invite friends and tizens to participate in the festivities of the day. Tickets for \$1,25 may be had of J. G. Barbadoes, 62 ourt-St. and of Eli Cesar, 117 Broad-St. or of the co S. R. ALEXANDER, D. D. RUE, ELI CESAR, W. PRESCOTT,

THOS. DALTON, President of the Day. J. G. BARBADOES, Secretary.

Committee of Arrangements.

FIRST OF AUGUST—A TEMPERANCE PUBLIC

The public having been ealled upon to participate with the friends of temperance in celebrating the 2d anniversary of British Emancipation in the West Indias in a sober, temperate and becoming manner, a committee was chosen, who have made suitable arcommittee was a server of the day,) for a strictly Temperance Dinner. The undersigned committee would therefore respectfully give notice to the citizens of Boston, and to their brethren and sisters, without regard to complexion, throughout the country, that there will be a dinner of the above description served up by Mr. Rogers, at the Marlboro' Hotel, on the 1st of August next. After the exercises in the meeting-house, the guests (both sexes) will repair the meeting-house, the guests (both sexes) will repair to the above named place, to partake of a fine Temper-ance Dinner. Tickets for the dinner can be obtained at

At Lyman Hutchinson's No 20 Brattle St., Win. A. Burley, Wilson's Lane; Thomas Cole, Atkinson St. J. Levy, corner of Washington and State St; J. B. Cutler, 71 Chambers St; John J. Fatal, 70 Cambedge of any of the committee of arrangements on

that day.

LYMAN HUTCHINSON, THOMAS COLE,
JOHN B. CUTLER,
Arrangements. JOHN B. CUPLER, JOHN LEVY, WM. A. BURLEY,

JOHN T. HILTON, Pres. of the day J. B. CUTLER, Sec'ry. Boston, July 10, 1839.

NEW WORK.

IN PhESS, RIGHT AND WRONG IN MASSACHUSETTS.
Contents,—Chap I. Retrospection—Chap. TI, Cle cal Appeal—Chap III. The Plot—Chap IV. T Warning—Chap. V. The Denocument—Chap.

TONS. RESISTANTS. July 15, 1829, erday to take up ti contained an artiin which the edifor not voting are

for not voting are the non-resistants. when has the editor rican Anti Slavery fact of not voting thing, and not the othe polls, because nit him. But, say artent Society, you discience. You end upon you by the abolition of slave. we if you do not do not declines voting low him to do any ment. O wall, ex-Society, there is a

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a difference in

From the Christian Reflector. THE SLAVE'S SOLILOQUY. Two hundred years beneath these chains I've laid, Two hundred years across these plains have strayed, Two hundred years the knotted scourge have felt, Two hundred years at slavery's altar knelt, Two hundred years have toiled beneath this sun, Two hundred years-my painful task not done, Two hundred years-ah me! the sad repute! Two hundred years, been sold and deemed a brute! ! Two hundred years in grief's deep vale have walked Two hundred years have hope's bright visions mocked; Two hundred years I've drunk the bitter cup-Two hundred years-Oh God! nor drunk it up. Two hundred years have dreary circles run, Since I a parent or a child have known ;-Two hundred years I've been forbid to claim A brother's or a sister's sacred name,-Two hundred years in Slavery's loathsome thrall, Of parents robbed-of brothers, sisters, all. Two hundred years, betraying heaven's high trust

Has man rebelled, and I have been accurse

Why is this so, All Righteous Father ? Why Me thus create to live ? me thus to die ? To live in chains, to die, not being free-To taste of life and not of liberty? Create to hear, to taste, to feel, to see, To live alas! and yet I cannot be-I cannot be, for being is to use
These sacred powers—to put them forth, and choose What e'er they will-what e'er they will to shun, Deprived of this my being is undone-Undone! nay more, but half the ruin this, Robbed of myself, and robbed of ev'ry bliss. Didst thou intend a being thus to make, "Twist man and brute, and then thy child forsake? Didst thou intend thy child should ne'er be blest, When heaven's fires are kindled in his breast? Didst thou intend a spirit to bestow And bind that spirit out to fiends below? Such is my fate, and such the lot for me-My being such, and such my destiny ! Oh! better far, than bide this stern decree, Repose in death-to death's dominion flee, To find a rest-a rest within the grave, Oblivion seek and plunge beneath its wave. It was not so, when in my youthful prime; I ream'd unsettered in dear Afric's clime, When heaven smiled, when freedom was my boast, And free as air I dwelt on Gambia's coast. It was not so, when once I played, a child, In joyous sports, through Nubia's deserts wild; Or when in years mature, I bravely plann'd To hunt the Lion on the burning sand;

It was not so, when quietly I strayed Beneath the cooling palm's or cocoa's shade-

Where Nilus drank the noontide's fiercer beam,

Then did the groves their richest burdens bear,

And then did I their golden treasures share. But fled these scenes, and hope forlorn has fled, Ah! many a weary day since then has sped ;-

And Noontide drank up Nilus' silver stream.

Then did the gale its spicy fragrance lend,

And hue with hue in magic beauty blend.

In bondage drear must I my life pursue! Adieu! ye scenes-and Afric's shores adieu.

I live-I die ;-I live to curse my birth-

Beneath thy soil I'll shun the tyrant's eye

Which on me madly glares-I beg to die.

To live is death! take back thy son, O earth

Thus, with himself, the frenzied slave complain'd. In all the bitterness of woes unfeigned; Ears heard his groans-eyes saw his sorrows flow But hearts were callous to a brother's woe They left him there, 'unpitied, unrelieved'-No white man cared for him-no white man grieved But hark! the Thunderer's chariot wheels are heard-Heaven's lightnings flame-heaven's wrath is stirr'd. Thus far-no farther ; Let the oppress'd go free ; Break ev'ry yoke ; Repent ; Bow ev'ry knee ;-The day of vengeance hath arrived -prepare; The year of my redeemed is come-beware. The tyrant's conscience lives—ears hear—eyes see; The SLAVE comes forth a MAN-TH' OPPRESS'D

From the Emancipator.

ARE FREE!

THE NORTH STAR. Star of freecom ! fixed and true, Beacon to the fleeing slave! How he fondly looks to you, To snatch him from his living grave! Through forests, rivers, swamps and plains, Beckoned by thy faithful ray; From cruel tasks, and stripes and chains On he wends his northward way !-

Sentinel of liberty, Speed, oh speed the bondman's flight, As he tracks his path by thee. In the chill and gloomy night! Lead him safe to friends afar, Where oppression holds no sway;

How the tyrants curse thee, star, Enticing thus their slaves away They would blot thee from the sky.

In Chaos quench thy silver bean And sweep thy neighbors from the sky, Till not a northern star should gleam. But no statute in their code Can seize and try you, rougish star! Still to the slave point out the road To where the realms of freedom are !

If slavery be divinely given, As say our Bishops and D. D's, I wonder why an all-wise Heaven Bestowed not more securities Upon this institution blest. This ' order wise of Providence,'

That when plantations were at rest, Nought should entice the bondmen thence Indeed ! thou hast no right to shine,

If slavery be what good men say, If 'tis upheld by laws divine, And Paul sent back a runaway, To be for life Philemon's slave, (So learned theologians plead, And quote the Greek with visage grave. To prove the point they so much need.) Thou shouldst be mobbed and lynched outright, And censured by church-councils too, For showing thus thy head at night,

What mischief thou contriv'st to do-Thou shouldst be gagged, thy light put out, Thou intermeddler, and thou knave, For helping on his stealthy rout The 'hoppy and contented slave !'

Blame not the Muse, her sarcasm's just, If the pro-slavery views be sound, At any rate they've earned the thrust That fells them shattered to the ground Shine on, thou torch-light of the sky, And cheer the fugitive afar; Till he shall gain his liberty ;-

God bless the Polar Star! Poughkeepsie, May 27th, 1839.

. See Prof. Stuart's letter to Dr. Fisk, April 10tb,

POETRY. To touch the heart, and make its pulses thrill,

To raise and purify the grovelling soul, To warm with generous heat the selfish will, To conquer passion with a mild control, And the whole man with nobler thoughts to fill-These are thine aims, oh pure, unearthly power! These are thine influences; and therefore, those Whose wings are clogged with evil are thy foes; And therefore these, who have thee for their de The widowed spirits with no portion here-Eat angel's food, the manna thou didst shower ; For thine are pleasures, deep, and tried, and true, Whether to read, or write, or think, or hear, By the gross million spurned, and fed on by the few. MISCELLANEOUS.

states, fully revealing their relations to slavery—showing how churches, ministers, merchants, mechanics, and manufacturers, colleges and professional seminaries, benevolent societies, editors of newspapers, citi and judicial officers, and other classes of persons in the free states are palsied by the slaveholding influence of the South—that patronage, the interests of trade, denominational sympathies, and struggles for power. the free states are palsied by the slaveholding influence of the South—that patronage, the interests of trade, denominational sympathies, and struggles for power, political partialities and strife, aristocratical affinities, natrimonial connections and innumerable ties of so cial relationship with slaveholders have perverted the public sentiment of the free states on the subject of slavery, either bribing it to silence, or stimulating it to defend the system and assail the doctrines and measures of abolitonists.

The information thus procured, they designed to publish in a pamphlet, exhibiting in detail the relations of the free states to slavery. The preparation of the pamphlet was in a state of forwardness some months since, but its publication has been delayed because the returns expected from the circulars were absolutely in

work to be of great importance at the present moment.

But they are not discouraged; they believe that there are in all parts of the country, abolitionists who rejoice to work for the slave, not merely to luxuriate in the excitement of public meetings, but to work out of the excitement of public meetings, but to work out of the excitement of public meetings, but to work out of the slave, not merely to luxuriate in the excitement of public meetings, but to work out of the slave is the bumble arise table for the slave. sight in the humble pains-taking capacity of fact-gath-gath-erers. Upon such men and women, in every city, town, village, hamlet, and neighborhood, the Committee call for Facts. In the name of the slave we ask you for answers to the preceding questions. Do not wait tor your anti-slavery societies to move in the matter. Do not say that A. B. or C. can do it better than you we ask YOU to see that it is done. Begin NOW. Look over the preceding first of questions, and write down on the spot all the facts in reply, that you can think of them sally out and get others, and write them down, then get others, and keep on till you have got all that are to be had, then sign your name to them and for ward them without delay by mail. If your town is so large that you will need help in procuring the get it, and as much as you need; if you set about the work in earnest, you will find help enough, and of the right sort. When you have written down all the facts concerning your own village, township or city, add as many others as you can get, put down the names of all the ministers, lawyers, doctors, college professors, editors, &c. natives of any of the free states who now live in the South, of whom you have personal knowledge or information from the testimony of responsible persons.

All clergymen have peculiar facilities for furnishing the pro-slavery statistics of their own denomination. To those of them who are abolitionists we confidently look for such details. Shall we look in vain furnishing students of colleges and theological seminaries. sight in the humble pains taking capacity of fact gatherers. Upon such men and women, in every city, town, village, hambet, and neighborhood, the Committee call for facts. In the name of the slave we ask

ook for such details. Shall we look in vain !

Students of colleges and theological seminaries might, with little effort, make out a list of those graduates of their respective institutions, natives of the North, who live in the slave states, or have become slaveholders. Are there not ten abolitionists in every college and theological seminary in the free states who will resolve to furnish the Committee with such a list of the graduates of their respective institutions, and fulfit their resolve to furnish the Committee with such a list of the graduates of their respective institutions, and fulfit their resolve to furnish the Committee with such a list of the graduates of their respective institutions, and fulfit their resolve to furnish the Committee with such a list of the graduates of their respective institutions, and fulfit their resolve to furnish the Committee with such a list of the graduates of their respective institutions, and fulfit their resolve to furnish the Committee with such a list of the graduates of their respective institutions, and fulfit their resolve to furnish the Committee with such a list of the graduates of their respective institutions, and fulfit their resolve in the course of a few hours, chiefly among and by the colored people, who manifested the deepest interest in the welfare of their strange brethren. They have by this time, we presume, reached one of the interior counties of the state, where it is their intention to set the state of the state, where it is their intention to set the state of the state, where it is their intention to set the state of the state, where it is their intention to set the state of the state, where it is their intention to set the state of the state, where it is their intention to set the state of the state, where it is their intention to set the state of the state, where it is their intention to set the state of the state, where it is their intention to set the state of the state, where it is their intention to the state of the state, where it is their intention to set the state of the state, wher

P. S. Persons forwarding communications, will and the subscribe their names to them : this is necessary ry to secure the Committee from imposition. The published without their consent, and in most cases will not be necessary. The utmost care should be taken to insure strict accuracy in the statement of

GEORGE THOMPSON'S SPEECH,

In Friends Meeting House, London. Sun of the 3d of Sixth mo. containing a deeply inter-esting account of the large meeting, by the Society of Friends, on the subject of the Alexandre

blage of that esteemed and influential body from all parts of the United Kindgom (it being the season for holding what is termed their 'yearly meeting.') there was a considerable number of highly respectable perparts of the United Kindgom (it being the season for holding what is termed their 'yearly meeting,') there was a considerable number of highly respectable persons of other denominations, among whom we noticed Sir Augustus D'Este, Bart; Sir-Culling Eardly Smith, Bart; Major-General Briggs; Colonel Nichols, late Governor of Fernando Po; John Crawford Esq., late Governor of Sincapore; F. C. Brown, Esq., of Tellichert; John Bowring, Esq., L. L. D.; Vesey Leslie Foster, Esq; William Howitt, Esq., the Rev. John Arundel, the Rev. Mr. Pine; J. H. Tredgold Esq.; It will the be expected the prevail in our mobs of lynchings. Despots rejoice on

LETTER FROM REV. GEORGE STORRS. HAMPDEN, Me. June 28th, 1839.

MISCELLANEOUS.

TO THE ABOLITIONISTS OF THE U. STATES.
Some months since, the Executive Committee of the American Anti-Stavery Society sent out a circular to abolitionists in various parts of the free States, propounding in substance the following interrogatories.

1. How many persons natives of your toms now reside in slave states? How many of them are slave-holders? How many have married slaveholders? If any of them are ministers of the gospel, or editors of papers, or instructors in literary, or professional seminaries, or lawyers, or physicians, or in any public office; please give their mems and residunce; ystane also the influence of their visits and correspondence.

2. How many persons residing in your town are slaveholders? How many are natives of slave states? Did such hold slaves? If so, what disposition did they make of them? How many of your citizens have relatives in slave states? How many of your did they make of them? How many of your did they make of them? How many of them have property invested in mercantile houses, or manufactories, or other business establishments in the slave states? How many of your citizens have relatives in slave states? How many of your citizens have relatives in slave states? How many of your citizens have relatives in slave states? How many of your citizens have relative to the pulpits and the property, and to what amount? What proportion of the mechanical labor of your town is for the southern market? What proportion of your mercantile trade is with southern customers? Are any whips, handeuffs, fetters, branding for the property of the property

ABOLITION IN THE SOUTH. About two weeks since, we had the pleasure of seeing in Cincinnati, twenty-one slaves, just liberated by their masters, who, until recently were citizens of North Carolina;—fruits, fruits of abolition excitement. This is the way abolitionists are riveting the chains of the slave. chains of the slave.

There were two families of them, one numbering twelve, the other nine members, held by two persons, and valued at \$7000.

The owner of the larger family is a poor man, now dispensable, not only to the completion of the work, but to its highest usefulness.

The Committee are sorry to add, that they have been forced to postpone the publication of the pamphlet in consequence of receiving few returns to these circulars. This they exceedingly regret, believing such a student of the pamphlet in a slaveholder, and continuing one until middle life, lars. This they exceedingly regret, believing such a still his conscience never was at peace. He wished to expect the present prometric

It was a long while pefore he could effect his pur-

were safely landed in Cincinnati.

His story was soon told. A few Abolitionists im-

every slave a brother or a sister, the Committee make their appeal for FACTS. What thy hand findeth to do, do it mith thy might, and do it NOW.

Commentications may be directed to Theedore D. Weld, 143 Nassau street, New York. Will the editors of anti-slavery papers please give the above an insertion! the enslaved. Full reliance may be placed on the statement. It shows that even in the south, there are living sympathics, and tender hearts, in which the truth and the claims of bleeding humanity may find a lodgment. Let abolitionists take courage.

B \_\_\_\_\_, Arkansas May 14, 1839.

DEAR SIR:-DEAR SIR:—

'There is more feeling in the minds of many of the slaveholders than you would imagine. They admit that slavery is wrong, and I doubt not, if they saw the way open, they would cheerfully emancipate their slaves. I believe they have more feeling on the subject, and are more willing to admit its sinfulness, that the greatest part of the North. A great many hold the same principles with the abolitionists. I know sor who say they are abolitionists. Yours &c.

AMERICANS ABROAD.

dies. The paper says:
On Saturday afternoon, a meeting of the Society of Friends took place in their Devonshire-house, Bishops-gate-street, to consider the present state of the Natives of British India. In addition to a numerous assemblage of that esteemed and influential body from all body from all the street of the Natives of British India.

It will thus be seen that there is a wide difference between the views of Friends in England, and those of their brethren in New England. At the late New England Yearly meeting the use of the Meeting house the spained and ready to sink when such the seed to prevail the prevail of the prevail or prevail to prevail the prevail the prevail to prevail the prevail the prevail to prevail the prevail to prevail the prevail to prevail the prevail the prevail the prevail to prevail the preva

of their breihren in New England. At the late New England Yearly meeting the use of the Meeting house was refused to members of the Society, for a meeting exclusively of their own number to consider the condition of the slave. But in Old England, the leading members of the Society, for a meeting members of the Yearly meeting themselves open their house for a meeting, and invite the 'notorions' Groege Thompson, with a half score of Colonels, Major Generals, Reverends, and Governors, to be present and address it. Josiah Foster, side by side with an epadeited 'military chieftain,' and Joseph Sturge complacently calling out 'Hear, hear!' to the speech of George Thompson! We perceive, however, on reading their speeches, that the speakers confine themselves scruthat the military gentleman offered no dissertations upon the tactics of the 'service,' and that the 'reverend' orators did not spend the time in arguing in favor of the tythe system, or the divine appointment of a salaried ministry. It was proved on that occasion that it is possible for men of very different religious sentiments to think and act in harmony and unity in reference to the great interests of humanity—Pa. Freeman.

Silk Culture at the North, and say the South will surely engross the business. Let them. One effect of it will be, to increase the intelligence of the slaves. Another will be to remove many poor women slaves from the crushing toils of the cotton field. And a third effect will be, to provide the means of self-sup port to multitudes of white women, the daughters of planters, who now have no resource but charity, or to plusder the earnings of the slave. We know of some specific proposals and the silk culture. Speed it on.—Emancipator.

canon, mere must be popular education, it is true, but it must not be apart from religion. The power of the Gospel is that alone which can transform the character of man, and the nation that will not receive it. or having it, abuses or despises it, shall be visited with

The God of the Jew is the God of the Gentiles also,

The God of the Jew is the God of the Gentiles also, and as he visited them when they despised his law, he will show his sovereignty over these also when they treat with contempt the Gospel of his Son.

This subject of the peace and honor of my country, has occupied so many of my thoughts since the news of an outrage upon the majesty of Pennsylvania, that I have forgotton for a time the main purpose of this correspondence.

From the Voice of Freedom. CLERICAL ASSUMPTIONS.

The clergy ought to be respected for the virtues which adorn them in the exalted and responsible station to which God has called them. The devout and humble minister, who exemplifies in his conduct and influence the meek and lowly Jesus, need not, however, be troubled about the respect and kindness, and reverence even, of all good men; and in respect to his eputation with the wicked, it matters little what may reputation with the wicked, it matters little what may be said of him, as slander will recoil on the head of the slanderer,—and he may even 'fight with beasts,' like Paul at Ephesus, and still stand before the world as the living epistle of the gospel. But the station and office of a clergyman does not exempt his principles and conduct from the investigation of the humblest person capable of exercising reason and judgment. The apostles commended themselves to every man's conscience. Unfaithful shepherds are rebuked in the world God. The severest rebukes of prophets, and even science. Unfaithful shepherds are rebuked in the word of God. The severest rebukes of prophets, and even of our blessed Lord, were addressed to a recreant and mercenary priesthood. It is indeed written, 'Thou shalt not speak evil of the ruler of my people;' but what matters this, when one with the spiritual discernment of a Paul, would mistake the sacerdotal dignitary for a turbulent and despotic persecutor? We do not make these observations with any particular or sweither offer. ese observations with any particular or specific refer-ence, but simply to assert our right of judgment in case observations with any particular of specific rence, but simply to assert our right of judgment in simaling the character of the clerical influence which mays to guide or control the popular mind. If this offuence goes to support slavery, so far it may be op-osed and broken down by the friends of freedom, and

to sacrilege be committed.

But we conceive that great injury is done to the institution of the christian ministry by the attempts of certain lovers of power to make it the bulwark of a logmatic authority that seeks to control or suppress he spirit of popular inquiry. The assumed preroga-ive of ministers to control their people in matters of public investigation, which is referred to in the able cetter of President Lord, published in the last Vermont Chronicle, may well arouse the friends of free discus-tion and religious libration to preserve the principles of Chronicle, may well arouse the friends of free discus-sion and religious liberty, to preserve the principles of the reformation, by checking such unwarranted and dangerons usurpations. Who is it that have disgraced the ministry, and contributed to paralyze the influence it was designed to exert on human society, but those ministers who, forgetting the dignity of their station, have treated with discourtesy and contempt, matters of vital interest to the churches? After all the alleged imprudences, fanaticism, or recklessness of friend Gar-rison, in his treatment of the clergy, it is doubted whether any thing could be said against members of this class that would so lower their character in public sesteem as their own course in refusing to recognize the claims of the poor slave on the sympathies of the christian world,—in refusing to patronize measures for his emancipation. When the professed man of God refuses to read notices for prayer-meetings for God refuses to read notices for prayer-meetings for the enslaved, refuses to give out appointments for anti-slavery lectures, and refuses to pray for God's suffering poor, he has inflicted an injury on his reputation and character that he well might wish to exchange for the 'slanders' of the most 'crazy and mad up abolitionist' he could name. For the conclusion of the great mass of his congregation is rational, that their minister is in sympathy and interest with slavery, the vilest abomination under the sun.

J. M. STEARNS.

MINISTERS OF THE GOSPEL.

Let all who have joined the anti-slavery standard— the faithful men, who have encountered the peculiar hazards of the ministry, at this day, declare before their people this stern and necessary truth, that religion and pro-slavery do no longer walk together. If the times of ignorance on this subject are ever to be past—that hey are past. If to enslave men—to advocate their enslavement—to persecute those who plead for their enslavement—to persecute those who plead for their leliverance are ever to become criminal—they are now so and of a long time have been so. Let them leclare to their people, with the bold expliciteness of Peter, that God commandeth all men every where in he land, in this behalf, now to repent.

the land, in this behalf, now to repent.

It is time to preach a practical gospel. It is time disciples of Christ were taught something besides abstractions, and taught that they must differ from his enemies in something besides making long prayers and going to the communion table. Obedience rather than sacrifice; hearkening, than the fat of rams.

Let anti-slavery ministers preach to the people, not to the doctors, the judges, the generals and the Let anti-slavery ministers preach to the people, not to the doctors, the judges, the generals and the honorables, the general conferences, or general couris, general conferences, or general musters. They get no hearings at any of these, or before any of these. If they address these all let it not be in hope of being heard. They speak to a position incompatible with impartial hearing. The unbought single-hearted people, the men who drink cold water and cat their bread by the sweat of their own brow, let anti-slavery appeals be made to them, by the faithful prophets of the Lord, from pulpit, by way side and at fire side. When Christ was on earth He preached to the 'common people,' and they 'cheard him gladly.' He would so preach were He among us set the subject her are those, who, actuated perhaps by envy, would basely misrepresent her language, her motives, and the tendency of her lectures. It may be owing to those misrepresentations, that the Society of Friends in this town, of which she is a worthy member, has commenced a course of discipline against her, as we have been informed. This may be thought a transaction with which we have no concerning the propose that they cannot escape the 'searching operation' of the present age—that the world has the propose that they world has the very many begreated. We lead to the undertaking. She is a person naturally of deep and sober thating. She is a person naturally of deep and sober thating. She is a person naturally of deep and sober thating. She is a person naturally of deep and sober thating. She is a person naturally of deep and sober thating. She is a person naturally of deep and sober thating. She is a person naturally of deep and sober thating. She is a person naturally of deep and sober thating. She is a person naturally of deep and sober thating. She is a person naturally of deep and sober thating. She is a person naturally of deep and sober thating. She is a person naturally of deep and sober thating. She is a person naturally of deep and sober thating. She is

chants in New York city are largely engaged in the trade! We extract the following from a long article in the N. Y. Morning Herald.

There are upwards of twenty American built vessels officered by Americans, engaged in this trade, and they have all cut registers, which were obtained from the same source—and that source is supposed to be the American Consulate at Havanna. The British cruisers have several times captured them, but invariably gave them up upon seeing their papers. Now they are determined to see if it is really true that such vessels can sail under the American flag, while engaged in the slave-trade, and have therefore captured and brought these vessels to New York for this purpose.

The whole affair will be laid before our government in a few days, and arrangements will undoubtedly be entered into, or ought to be, with the English government, in regard to the future management of these important matters!

Mr. Clay at home —A paragraph is on the rounds

his mansion, and gives utterance to his delight at finding the 'great man' so 'perfectly affable and unaffected and all that. And then the 'enchanting spot,' the 'great man' so 'perfectly affable and unaffected and uncolored, the day that eighty-acre park' the eight hundred-acre farm—all things 'spacious and venerable!' The President adds: 'He has lately turned his attention very much to raising stock, and it is said no man in Kentucky, even, can show you finer oxen and cows than he can.' Mr. Clay also has, though it is not a late thing with him, some fifty or sixty head of another kind of stock. Did the President of Amherst College see them? Did he inquire the market price? There is nothing of them inquire the market price? There is nothing of them in the extract, and we have not seen the letters. But let every northern freeman, whenever he thinks of Henry Clay for the Presidency, think of him as having his 800-acre farm stocked with 50 human cattle as well as 'oxen and cows.'

But is the high-day of those privileges to have a speedy decline? Alas for human nature! It has not been changed by the wisdom of all past time. We must distrust every arm of flesh, and look to the powner of the Gospel as the only remedy. If this be rejected, there can be no hope. But if our Constitution must fall it will be something that such a model was once devised, and that for a time, a nation lived under it the freest and the happiest on the globe. History will record that when it fell, it fell not by a vice in itself, but by the fault of the people who knew not their privileges. But I said once and I repeat it, I will not despair of the republic.

I have not the wisdom of grey hairs, but I have learned enough to be convinced that no devices of mere state policy can secure the perpetuity of free institutions. We have much necessity of education, and of its effects in spreading among the people the light which is to direct them in self-government. But education, mere intellectual, cannot change the human cation, mere intellectual, cannot change the human heart. There must be popular education, it is true, but it must not be apart from religion. The power of the Gospel is that alone which can transform the character Gospel is that alone which can transform the character Gospel is that alone which can transform the character Gospel is that alone which can transform the character Gospel is that alone which can transform the character Gospel is that alone which can transform the character Gospel is that alone which can transform the character Gospel is that alone which can transform the character Gospel is that alone which can transform the character Gospel is that alone which can transform the character Gospel is that alone which can transform the character Gospel is that alone which can transform the character Gospel is that alone which can transform the character Gospel is that alone which can transform the character Gospel is that alone which can transform the character Gospel is that alone which can tran

to say, 'We have labored in vain, we have spent our strength for naught.' Our design in addressing you is to urge you to repeat, during this year, with increased fidelity and perseverance, this same arduous work. There are a variety of memorials which you have probably been accustomed to circulate, addressed to Congress, or your State Legislatures, praying for the repeal of oppressive laws, the granting of a jury trial to reputed fugitive slaves, etc. All these we recommend to your attention, but especially urge the importance of petitions to Congress for the abolition of stance of petitions to Congress for the abolition of slavery in the District of Columbia, and in Florida, and of the slave-trade between the states.

Allow us, dear sisters, to remind you of one or two reasons why this duty is peculiary incumbent upon

It is our only means of direct political action. It is not ours to fill the offices of government, or to assist in the election of those who shall fill them. We do not enact or enforce the laws of the land. The only direct influence which we can exert upon our Legisla-tures, is by protests and petitions. Shall we not, then, be greatly delinquent if we needed these.

be greatly delinquent if we neglect these?

We shall not be suspected of party motives. However our legislators may regard our requests, what ever insults they may heap on our names, they will not, they cannot, for a moment, suppose that we are influenced by any of the selfish motives of political partisanship, which they so quickly detect in their own sex. They will believe in our insecting and this besex. They will believe in our sincerity, and this be-lief will be greatly advantageous to the success of our

memorials.

There are other reasons which should induce us not to relax, but to redouble our efforts in this department of our labor. Slavery is annually increasing the number of its wretched victims. Thousands, since we last our of its wretened victims. Inousands, since we have circulated petitions, have commenced their dreary life of bitter bondage. Ought not the increased number of our petitions, this year, to testify that we remember this mournful fact? Our beloved country is annually increasing her guilt and danger. Our time for earthly toll, too, is rapidly passing away, and we shall do well to heed the admonition, 'Work while the day lasts.' We know, dear sisters, that this is a weary work. We have deeply felt the difficulties and trials that attend it. We know how painful it is to endure the scornful gaze, or rude repulses of strangers, as journeying from house to house to solicit their sympathy for the crushed and heart-broken slave, we see them turn away in hot dis-pleasure or cold indfierence. At such seasons, let us send our thoughts away to the plantations at the South, where they, for whose sake we endure all this, drag their sad existence. Let us see them in the rice fields, the cotton fields, the sugar plantations, bending over their tasks, their bodies lacerated with cruel scourg-ings, and their bearts bleeding in anguish for their loved and lost ones, scattered, they not whither, and as we contrast the bitterness of their sufferings with our to the fired methods of their subminists with our tools for their redemption, we shall gather fresh strength and courage. And could we see the smile which sometimes lights up the sad features of the slave, when he remembers that he has heard of friends in the far North who are striving to rescue him, and hear the prayer and blessing which go up from his bursting heart for us, how would it inspire our souls with new vigor and devotedness to our work! Let such visions cheer us onward, and let us, above all, go forth to the work panoplied with prayer.

In conclusion, we have a few words to say to those

who are very willing to sign an anti-slavery petition, yet excuse themselves from the labor of circulating it. You acknowledge that it is our duty to send such petitions to Congress, and, consequently, that it is the duty of some of us to procure signatures to them. You would not consent that this work should be suspended, even for one year. Yet if all were to follow your example, it would inevitably cease. The duty which we urga does not, of course, devolve upon every one of you. Each must decide for herself the question of personal obligation in the matter. It may be that from the heavy oversexer of depressing datasets. pressure of domestic duties, or from other causes, you are not able to spend even an occasional hour in pleading the cause of the slave among your friends pleading the cause of the slave among your friends and neighbors. We would only suggest that before making such a decision, you will, as nearly as possible, place your soul 'in his soul's stead.' Let the mother gather her children about her, and see them seized, sold, and driven away to southern markets and plantations, there to spend their lives in mental and moral degradation, that they may minister to the avarice and arbition of task-markets, whose (tender purgice are ambition of task-masters, whose 'tender mercies are cruel!' Let the daughter and the sister imagine to themselves a home made desolate by slavery's polluting touch,—let us all endeavor, for a few hours at least, to 'remember those in bonds as bound with them,' and then answer the question, Shall I circulate an antislavery petition?

SARAH LEWIS, President

MARTHA V. BALL, SARAH G. BUFFUM, ANNA M. HOPPER, MARY GREW, Secretaries.

Mrs. Mary S. Gove has been employed with good success, and we doubt not, with great advantage to the public, in lecturing to women on subjects peculiar-The Millenium is coming—let professors of religion prepare for it, either as instrumentalities in its advancement, or to get out of the way of its coming, lest the eternal Car find us lounging on the track.

Let anti-slavery ministers preach to the people, not to the dectors, the indees, the generals and the letters are provided in the state of the property of the dectors, the indees, the generals and the letters are provided in the state of the property of the dectors the indees.

people,' and if they heed not our plea for liberty, then indeed has God ordained that we are a forsaken people, and has towards this our Jericho, other purposes than He had toward Nineveh. We have faithfully done what we could—we have hid the messengers with the stalks of flax, and have nothing more that we can but bind the scarlet thread in the windows of our houses and wait the coming of the avenging Joshua. And truly the inhabitants of the land will faint at his coming.

These remarks are entirely voluntary on our part, and have been made without any solicitation from Mrs. Gove, or understanding with her, or her friends.

Lynn Record.

Capture of two Slave Vessell. On Wednesday of last week, the English brig Buzzard arrived at New York city with two slavers, as her prizes, both being American vessels, and manned by American crews.—One of them, the brig Eagle, was captured in January last, and the schooner Clara in March.

It is stated that the correspondence which took place between Capt. Fitzgerald of the Buzzard, and the Spanish owners of the Clara, will develope something which will astonish the people of this country. Merican the correspondence will after time, that human freedom had its birth in the Spanish owners of the Clara, will develope something which will astonish the people of this country. Mericanded nativity on our 4th of July was an abortive brith the control of the child of liberty. It proved an anomalous, monstrous existence. Its mother, before the time of birth was scared by the phantom of slavery, which crossed

Mr. Clay at home '—A paragraph is on the rounds with the above caption, containing an extract from President Humphrey's letters on a western tour. The President has enjoyed the hospitality of Mr. Clay at his mansion, and gives utterance to his delight at finding the fareau man's at perfectly a large the fareau man's at perfectly fareau man's at perfectly

been pursued. Both parties are tried friends cause of bleeding humanity, and perfectly as relation to the fundamental principles of the as very enterprise; and so long as they harmon the substantials of the cause, why should they account of some differences of views as it regatant irrelevant things, assume the public atopic hostifity? It appears to us to bear tool semblance to the divisions among the sects on matters. We do not design to arraige either parties before our tribunal and parties either a something atterfly wrong, in this and should lead both sides to self examinate and should lead both sides to self examinate Saviour hath said, that 'a house divided age cannot stand.' This sentimes believe to the letter; hence, we cannot, as we love to the letter; hence, we cannot, as we love to the oppressed, give any countenance to England movement. of the oppressed, give any countenance England movement. We fear there is a knowledge.—Union Herald.

BEET SUGAR EXPERIMENT. Mr. Charles P. the enterprising publisher of the Yankee Fan has devoted particular attention to the subject Sugar Culture and Mar Sugar Culture and Manufacture, is deducing the business into New Englanders persuaded that it can be done to decir. The French, it is well known, have at The French, it is well known, have attained to at degree of perfection in the manufacture of the cle, so that they now produce \$100,000,000 pends the cost of a set of machinery, capable of manufacture of the cost of a set of machinery, capable of manufacture of the cost of a set of machinery, capable of manufacture of the cost of a set of machinery, capable of manufacture of the cost of a set of machinery, capable of manufacture of sugar is now obtained, than was person to operate it, is but \$100, and more than do the quantity of sugar is now obtained, than was merely from the same quantity of raw materia. It these machines, farmers can make their own sugar a better quality than they now use, at the cost of \$4\$ cents per pound.

The experiment which Mr. Bosson proposes on its as follows:

WM

as follows:

1st. Obtain a set of these machines, and if possible the set of these machines, and if possible the set of the set of these machines, and if possible the set of th

1st. Obtain a set of these machines, and if poss an operative who is already acquainted with the nufacture of sugar.

2d. Manufacture 30,000 bushels of Beets into an 3d. Detail to the public the success which are the experiment—the amount of sugar manufacture per pound—and, as fur as possible to convey it as per, the whole method of manufacturing from be ning to end.

To carry on this experiment a secret.

To carry on this experiment, a cor of money will be necessary, and he therefore repethose who are willing to engage with him in the dertaking, and assist in paying the expenses, batch him on the subject or call at his office, No. 45, No. Market Street, Boston, where he will companient particulars.—Essex Register.

It is stated in the Baltimore Republican, tion received from a person just arrived a that thirty-one slavers have been captured, to Sierra Leone and condemned during i year. Several large establishments where bought and sold, particularly at the island of Bode have been broken up by the British cruizers. Agn er number of vessels engaged in the slavetrake been seized between the river Gambia and Sem one this year than any other previous time. But American and British forces employed in puce the coast of Africa are acting with great zeal and

We cut the above from some Admir we believe the Evening Post. If the Britis ers during the present year have carried 31 sh into Sierra Leone, besides the great number it they have carried into Havana, Rio Janeiro, &c. many ought the American cruisers to have capture the same period, in order to entitle them to be titioned in the same category with the British cruis How many, in order to be justly entitled to the of having prosecuted the business 'with great zee efficiency?' Answer it, author of the above graph, whoever you may be, and then tell us many slavers American cruisers have in just any laying the proposed for the above. uring the present year. One, or none? Gi names, if you please.

THE EFFECTS OF STEAM .- It is said that a pers an now go from New York to Jerusalem in hree days! From the former city to Bristol, En in thirteen days, from there to Paris in two, is in thirteen, from there to Jaffa in four, and i more to the sacred city.

Great Sacrifice. The property belonging Hampshire Manufacturing Co. at Ware, Mas sold last week for \$96,388. It was appare \$192,772, and cost about three hundred thousand

nally.

FARM FOR SALE

Situated near the pleasant village of Bookh Windham County, Connecticut, within five mins walk of the Court House, Academy, School line and three meeting-houses of different denomination. The farm contains about EIGHTY ACRS of GOOD LAND, is well fenced, with dumble my walk has expected to the property of the containing the containing

of free

wall, has several never-failing springs of ends water, two orchards, and a growth of thing was sufficient for the use of one family.

Also a large and commodious DWELLING HOUS with other convenient buildings, all in good result to the convenient buildings. which pass daily the Providence and Hartfe Norwich and Worcester stage-coaches. The No and Worcester railroad is three miles disams when completed, will bring Boston within siride. For further particulars, inquire of W. son, Boston, S. J. May, South Scittate, or of Brooklyn, July 1st, 1839. GEO. W. BENSON

DR. HITOHOOD,

DENTIST No. 98 Court Street, corner of Stoddard Street EXTRACTING, Filling Cleaning and So ting teeth. Improved Tools Entry
This new and superior instrument
preferable to all others. The time
in extraction is but a second, we
pain and suffering occasioned by the
the old fashioned instrument are almost inself
Preference in all cases is given to the improved
Extractor.—Price 25 cents. Artificial Tech—I
corruntible translucid teeth are so natural is corruptible translucid teeth are so natur ance that the nicest observer cannot dis ference. Not being subject to decay, they are to all other Teeth. Filling Testh dow with of gold. Teeth partially decayed, if taken to exace, and rendered firm and serviceable. occurs that they are neglected until too let. d with the purest of gold, and warranted. So

season.

Individuals in the city and from the count nvited to call and see specimens.
TERMS.—Single Pivot Teeth, \$2; Filling \$1; racting, 25 cents. All Operations Warranted.
Dec. 28.

THE NEW TESTAMENT AGAINST SLAVE 'The Chattel Principle the abhorrence of Jesp and the Apostles; or no refuge for America S in the New Testament.' By Beriah Gree, Pio of the Oneida Institute. A very valuable sat-just received and for sale at the Mass. A.S. De ry, 25 Cornhill. BOARDING HOUSE.

DAVID RUE would inform his friends a lie, that he has opened a house at No. 3 Street, where a few gentlemen and ladies. e accommodated with permanent or Strangers visiting the city, are solicited to go call, as his house is pleasantly situated, and xertion will be used to give general satisfaction. Boston, June 4th, 1539. LACE OR STAR PATTERN VICTORIA SEL

THE Subscriber has just manufactured a large-ortment of his new work. The style of crime annot be imitated in horn, and is much admired

ity and durability.

addes are invited to call and examine, st

A. S. JORDA DR. BECKWITH, THE inventor of the Anti-Despeptic Pills, is tinguished and highly reputed family phicarolina. They were never offered to the cheir efficacy had gained them general cells.

he most respectable families of ave become as highly popular wherever into THREE GOOD ROOMS TO LET,

a brick house pleasantly situated in Fruit No. 12, with good conveniences for rain water.

JAMES G. BARBADOL SLAVERY AS IT IS:

TESTIMONY OF A THOUSAND WITNE A large lot of this new and valuable book, Weld, has just been received at the Mass. Activ's Depository, 25 Cornhill. Price 37 1-2 cisought to be scattered all over the land, and year family.

very family. Send in your orders. BOARD.

E. FULLER, NO. 24 FRANKLIN PLA A pleasant, quiet, and central situation East of the Mariboro' Hotel, and next h Odeon, where Gentlemen and Ladies can imported with permanent or transient Board Agent Comprehensive Commentary.